

January

We shall begin the history of this year 1856, by relating a resolution taken, and carried to effect, in all the Retreats of the Province, by our fervent, good religious. Our Vice-Provincial, the Very Reverend Father Vincent, having found that all the Retreats of our Province were heavily laden with debts, considered it to be his duty, during the annual Visitations, which he held in 1856, to speak publicly of the necessity of economy which the religious should practise, even on those things which are lawful and even necessary, according to the spirit of our Holy Rules. Our good brethren, wishing to comply with Father Provincial's good advice, met in the Chapter room of Saint Saviour's Retreat, and at once resolved as follows: "We, the members of this community of Saint Saviour's, resolve

- 1st. Not to use sugar in our coffee or tea.
- 2nd. To go without soup at dinner or supper.
- 3rd. To go without pudding, or pie, or any other kind of pastry.
- 4th. To abstain from beer, porter, but especially from wine and spirits.
- 5th. To be satisfied with coffee, or milk, in all our ordinary meals, and at dinner shall drink only pump water. "

To their great credit they began with great fervour, and persevered in the resolution for long time. The fame of their good example spread throughout the Province, and in a short time the same resolutions were adopted in every Retreat. They encouraged each other with a holy emulation, saying that by this means they would first gain the merit of holy mortification, would leave to our posterity the good example of mortification, the accounts with grocers, butchers, and brewers, would greatly diminish... In fact, by this means, in a short time, we would have no more debts. All well and right.

Unfortunately however, instead of having our expenses diminished, they found to their surprise and evidence that what they retrenched from grocers, butchers, and brewers, they were obliged to give to physicians, and druggists. "Penny wise, and pound foolish."

I am not infallible in my opinion, but it is my full conviction that the best economy is to adhere to the Holy rule of Saint Paul of the Cross. That the religious attend to "Prayer" and this will teach them how to economise... If we are good (one of our ancient Fathers was accustomed to say) Divine Providence would come by the choir's windows. A forced mortification will never do. We have plenty of hard things for our poor and frail nature, in the rules, without adding new ones. If the religious wish to practise extra modifications, let them do so, on their own accord, with the advice and consent, of course, of their spiritual director, but never impose it as an obligation

Jan. 2

On this day the Passionists left for good Aston Hall, to their great regret; but it could not be helped. At first we could not understand the reason of our so doing, but before we left it entirely we were obliged to agree with the higher Superiors, as been the only remedy to save us from ruin. See page 232 and 233, December 1855.

Father Dominic had taken possession of Aston Hall on 17 February, 1842. He had built a very nice church close to the house, and had made a new addition to the said house, which the saintly man never saw it completed. The Church also was not entirely finished when Father Dominic died. The first divine service performed in the said church was the solemn office and High Mass for the repose

of his soul. See 27 August, 1849, where we have given full account of his death and burial.

On this day, the appointed priest, the Very Reverend Canon Huddleston, took formal possession of the house and church, and the Passionists retired to Saint Wilfrid's, some to Broadway, and others to the Hyde, London.

The people of Aston, and Stone, were inconsolable for the loss of the Fathers who had worked amongst them for the space of fourteen years. Hundreds of them had been received into the Catholic Church by the Passionists, hence their departure amongst them caused the greatest affliction, not only to the Catholics, but likewise to the Protestants who had great respect for the Fathers. Fare well dear people of Aston and Stone. The Passionists never will forget you in their prayers.

Jan.

Having done with dear Aston Hall, we will now give some other information concerning our giving up Saint Wilfrid's also, as our reader is already aware. Many difficulties had to be encountered in both cases, but many more in our giving up Saint Wilfrid. We cannot do better than by giving a letter from Father Raphael, it had been sent to several of the Catholics in England, dated 9 January 1856. It is the following.

Dear Sir,

"In 1850 we took the establishment of Saint Wilfrid's, Cotton Hall, near Alton Towers, from the Fathers of the Oratory in hopes that it would be suitable mansion for our Congregation in England, but by the experience of five years, we found it to be otherwise. This situation, extent, and general arrangement of the establishment, renders it anything but suitable to our purpose."

"In 1855, some new arrangements having taken place in our English Province, our Father General determined to give up Saint Wilfrid's which was rather a hindrance to us than a help. Father Louis, who was then Superior, was called to Italy on account of the bad state of his health, and, as I had been Superior there before him, I was then appointed to examine the economical state of the establishment, which I found to be in debt to a great extent without means of meeting such liabilities, when it is considered that the only fixed support which that mission had was £50 a year, and that the number of religious residing there was often above twelve, you will not be surprised that it should be so."

"This being the case, we made it a condition that those who should succeed us in the place, should pay us the sum of £600 to enable us to satisfy these demands, and we would convey to them the property with the same title under which we hold it."

"It is now fifteen months and upwards since we have been negotiating about giving up the place, but without success. Both ourselves and his Lordship, the bishop of Birmingham have offered it to several religious communities but none of them accepted."

"In consequence of the death of the late Earl of Shrewsbury, Saint Wilfrid's has lost the only small means it had of supporting the mission, viz. £50 a year, the Trustees of the late Earl declare themselves totally unable to assist us; at the same time the debts which I found owing had not yet been paid and are now becoming pressing."

"I have been advised by some kind friends to make a collection to enable me to meet our present difficulties. If you therefore could assist me in this pressing case, you would relieve me and our Congregation in England from such anxiety, and do a great service to the cause of religion. I remain &... Father Raphael Passionist."

This letter had not exactly the expected flowing amount of money, at any rate the few contributions which Father Raphael received were disposed of towards paying the most pressing of our creditors. The rest of the liabilities were undertaken to be settled by the Bishop himself, and so we conveyed to him the property with the same title under which we held it ourselves.

This being settled, about the month of July or August of this year we took our final departure. As the mission could not support a priest, the Bishop requested Dr Winter, the missionary priest of Alton, to take care of Saint Wilfrid's till the opening of "a Sedgley Park Branch Establishment" to which it was destined. This was effected about the year 1868. During this long interval, Dr Winter given mass every first Friday of the month at Saint Wilfrid's for the poor people who could not walk so far as Alton. When we left Aston Hall, we took away the body of our Father Dominic and the other two or three bodies, but when we left Saint Wilfrid we were obliged to leave the body of our Father Austin Edgar, but a marble stone was put over his grave, which bears his name and the day of his death.

- Jan. 22 Retreat to the Franciscan nuns, at Taunton, Somersetshire, by Father Vincent. Ended 26 January.
- Jan. 29 Annual retreat to the community at Saint Saviour's, Broadway, Worcestershire, by Father Vincent. Ended on 6 February.
- Feb. 6 Ash Wednesday and subsequent days of Lent were observed with peculiar devotions and instructions, but especially meditation on the Passion, by the Passionist Fathers, in all their churches of the Province. Missions also were given by then, in England, Ireland, and Scotland, during Lent.
- Feb. 10 Public retreat at Saint James, Spanish Place, London, by Father Honorius. Ended 17 February.
- Feb. 29 Confrater Joseph of Saint Bernard, Carroll, had been clothed at Saint Wilfrid's (the first clothed there) and had made his profession at Broadway last December, started for Rome on this day to make his studies there under Father Ignatius Paoli, at the retreat of Saints John and Paul. Confrater Joseph was accompanied by Father Ignatius Spencer as far as Marseilles, where having secured the passage for the young student to Civita Vecchia, he, Father Ignatius, waited upon Napoleon the Third in Paris, and received from the Emperor 1,000 francs. From Paris Father Ignatius went to Vienna and had an audience with the Emperor, with the Archduke Massilian (afterwards Emperor of Mexico), and with the Papal Nuncio. On his return to England on the following October, Father Ignatius brought home £666, which he had received principally from the Austrian prelates and nobles of the Empire.
- Mar. 2 Short retreat at the chapel of the Guardian Angels, Holloway, London, by Father Honorius. Ended 9 March.
- Mar. 9 Mission at Saint John the Evangelist, Islington, London, by Father Vincent and Father Honorius. Ended 16 March. Father Vincent preached an extra sermon in Italian every day. During this mission were given 1,850 communions.

- Mar. 21 Sermon on the Passion (being Good Friday), at Saint James, Spanish Place, London, by Father Honorius. This Father having given a retreat in this Church from 10 February to the 17th was requested to preach on Good Friday as a renewal of the retreat.
- April. 13 The feast of the Patronage of Saint Joseph was celebrated with great solemnity at Saint Joseph's Retreat, the Hyde, London. The panegyric of the Saint was preached by Father Alban. The little chapel had been splendidly decorated for the occasion, with great profusion of natural flowers and lights.
- April. 20 From a letter by Father Ignatius Paoli, lector of the students at Saints John and Paul, Rome, we were informed that the English students who were there are truly excellent in every way. They are most docile and obedient, attentive to their studies, but above all of good will, and lovers of prayer. Their spiritual director was Father Paul Mary Pakenham, a saintly Passionist, who had been sent to Rome to accompany the English students, and to be their spiritual director. Towards the end of June of this year Father Paul Mary was recalled to the Province, having been appointed Superior of the new foundation at Mount Argus, Dublin. He arrived on 1 July. With Father Paul Mary came also from Rome Father Joseph Gasperini, who had been appointed lector of our students in England.
- April. 20 Public retreat at Kentish Town, London, by Father Honorius. Ended 4 May.
- May. 4 News reached Saint Joseph's Retreat, the Hyde, London, informing us that the house and land, called Mount Argus, Kimmage road, Dublin, had been secured for the Passionist Fathers. Possession was taken on 15 August following. After God, our thanks are due to the Very Reverend Monsignor Meagher, P. P. of Rathmines, and to Reverend Matthew Collier, then C.C. of the same church. We shall speak at length about Mount Argus in its proper place.
- July. 15 Mission at Saint Anthony's, Liverpool, by Father Vincent, Father Honorius, and Father Bernard. Ended 29 June.
- July. 16 Clothing of Confrater Philip, Seccombe, Confrater Michael of the Sacred Heart, Drysdale, and Brother George, Daniel.
 Confrater Philip left the Novitiate, 15 January, 1857.
 Father Michael, (called the new Saint Aloysius) died a martyr of charity, in Glasgow, 1 September 1866, a real Saint.
 Brother George left the Congregation in 1863.

During this month of July took place an extraordinary event which I consider it worthy to be inserted here, as part of our annals.
 One of our Fathers, having been sent by his Superior to supply for a priest in a certain distant place, having lost the only train which would have reached near the place towards evening, was obliged to hire a carriage and arrived at the chapel at 1.00 of Sunday morning. The distance from the railway station, where this last train stopped, to the said chapel, was 22 miles. The poor Father had been fasting since 10.00 of Saturday morning, and when he arrived at the Presbytery was really fainting for want of food, and fatigue. The housekeeper hearing this, soon

prepared some food for him which he took without hesitation, and went to bed at 2.30 a m.

Early in the morning people began to arrive from every part of the extensive parish, for confession, communion, but especially to hear Mass. The Father heard many confessions during the morning, and at 11.00, he intended to tell the people of his case, preach a sermon, and read some prayers in the place of mass, never of course dreaming of saying mass on that morning.

Having heard all the confessions, the Father went into the house and asked the house keeper to give him a cup of tea, before he began the intended service. What! Said she, breakfast before mass? The Father answered that she ought to know that he could not say mass, having already broken the fast. "What! You will not say mass? I tell you positively that you must say mass: some of the people", she added "have come from a distance of fifteen and 20 miles, those who have come to confession to you this morning are fasting, waiting for communion, as I have told them that you would give it at your Mass, and now having such large congregation you send them away without mass. I tell you, that if you do not give the mass on account of your having broken the fast, they will not believe you. I know them well. They will think that you are a suspended priest, or not priest at all, and believe me" she said with great emphasis "great scandal will be the consequence of all this". Now the poor priest was thrown indeed into a very uncomfortable position.

He retired into the little oratory which was in the priest's house, and offered up a few prayers to ask light from God, to inspire him what do. He returned to the good lady and told her that in consideration of what she had said, and to avoid a greater evil, he had resolved to say mass. Now it was very near 11.00 and the large chapel already full of people. When the clock struck eleven his reverence came out of the sacristy, and began the mass, but God knows with what fear and trembling.

Fortunately no one knew that the priest had broken his last, except the "Theologian" lady who kept the secret wonderfully well. She received communion first, being followed by 25 for 30 others. On the following Monday the missionary lady informed the Father that there was in the parish a poor crippled woman who had been confined to her bed for the past 22 years, who used to make her confession once a week, and receive Holy Communion oftener in the week from the missionary rector, who went to her house almost every day when he was at home.

The Father hearing this, went to see her on the same day, although the distance was nearly five English miles. He found her as described by the house keeper and asked her whether she would like to receive Holy Communion... Her answer was that she would wait till her own priest would return. But, I dare say, said the Father, you would like to make your confession? Oh no, said the woman, I will wait also for that... I suppose, added the priest, "you are happy, and there's nothing to trouble your conscience!". The poor woman began to weep, but would not make her confession, although the Father told her that he being a stranger it would be a very good occasion to unburden her conscience of any trouble she might have. The Father (better to say it; it was the writer) was entirely convinced of the poor creature was not happy, but he did not like to be importunate.

I spoke about the misery of this life, the mercy of God, of the happiness which God has prepared for us in heaven... In leaving her, I left a small picture of Blessed Paul of the Cross in her hands, and requested her to say three our Fathers; Hail Mary's, and Glory be to the Fathers in honour of the Blessed man represented

in that picture, and I added "if you have faith in God, he may cure you by the intercession of Blessed Paul of the Cross, who lately has been beatified by the Pope".

On the following morning (Tuesday) just after mass a person came into the sacristy whilst I was unvesting, and told me that the poor crippled woman wished to see me as soon as possible. After breakfast I started on horseback, and to my surprise and joy I found her bitterly crying and weeping in a most pitiful way. I asked for the reason for so doing. She could only say, "Oh Father, I wish to make my confession"... She made it with the greatest sorrow and contrition of heart... After confession she told me that as soon as I had left her house on the previous day, she recited the three Paters, Aves and Glorias, and whilst doing so my words "are you happy?" I am a stranger: I will help you... came into her mind, and from that moment she began to cry, and weep for her sins, accompanied by true contrition, and resolution to make a sincere confession. On the following morning I brought to her Holy Communion, and left her truly happy. I visited her every day as long as I was there, and several times gave her communion.

A short time after the return of her ordinary confessor the poor woman died, and he informed me that she died indeed the death of the just, after having received the last sacraments from his own hands. Let us praise the Lord for his mercies.

Foundation in Dublin.

That project of making a foundation of our Order in Ireland, and if possible in Dublin, had long occupied the attention of our Superiors of the Congregation. So far back as September, 1852, we find that the Very Reverend Father Vincent of Saint Joseph, then Rector of Saint Saviour's, Broadway, had made application to the Most Reverend Dr Cullen, Archbishop of Dublin, concerning the establishment of a retreat in his Diocese (see 29 September, 1852, and 28-29 April, 1855.) His Grace promised to use his endeavours in finding a suitable place for the Passionists, being anxious himself of their having a house in Ireland, but especially in his Diocese.

For nearly three years after this nothing more was heard of the matter. But in April of 1855 the Archbishop informed Father Vincent that he had not succeeded in procuring an eligible site for a foundation, but that if he himself would set about finding one, he might be more successful.

In the course of this same year, 1855, Father Vincent received two offers of sites for foundations, one near Nenagh, Co. Tipperary, which was offered by the Most Reverend Dr Vaughan, Bishop of Killaloe, and the other near Belfast. For various reasons, however, it was deemed unadvisable to accept either.

After the closing of a Mission throughout Ireland, Father Vincent (on 16 August 1855) accidentally met, in Dublin, the Reverend Matthew Collier, one of the curates of the parish of Rathmines, a most exemplary Ecclesiastic, and ever since a true friend and benefactor of the Passionists. In the course of conversation this worthy priest casually asked Father Vincent how it was that the Passionists had no foundation in Ireland? Father Vincent replied that they were most desirous of making such a foundation, but had been unable to obtain a site. Hereupon Father Collier bethought him that the place called "Mount Argus" near Harold's Cross, belonging to a widow lady, with whom he was well acquainted, would be apt to suit the purpose of the contemplated foundation. He accordingly brought Father Vincent to see the place.

When they arrive there, Mrs. Byrne, the proprietress, was absent from home, so that although Father Vincent was well pleased with what he saw, he could not obtain any information with regard to the purchase of the property; moreover he was obliged to start for England without delay. Father Collier however promised to speak with Mrs. Byrne about the matter, and let Father Vincent know the result. Up to April of this year, 1856, no news arrived from Father Collier. Father Vincent therefore taking with him Father Bernardine of the Sacred Heart of Mary, Carosi, Superior of Saint Anne's, Sutton, proceeded to Dublin. Having arrived there, and once more accompanied by Father Collier, they lost no time in going over to Mount Argus. Fortunately Mrs. Byrne was this time at home, and professed herself most willing to treat about the purchase of the place, for the sum of £2,200.

Father Vincent immediately communicated with the Archbishop, and received in answer a request for a statement in writing of what he might expect from the Passionists. Father Vincent forwarded the required statement, setting forth the nature and spirit of the Congregation of the Passion. The Archbishop, after consulting with this Chapter, informed Father Vincent that the sooner the foundation was made the better.

It must not be omitted that the favour with which the Archbishop looked on the intended foundation was in great part owing to the kind advocacy of the Very Reverend W. Meagher, Vicar General, and P.P. of Rathmines, who from this date forward, had been most kind to us till his death, which happened on 14 December, 1881.

Father Vincent, having obtained also the necessary sanction of the Most Reverend Father General, who at that time was Father Anthony of Saint James, immediately set about concluding the purchase of Mount Argus. The nature of the property however was such that it was considered advisable by all parties, in order to obtain a secure title, that they should pass through the Encumbered Estate Court. It was expected that this process would occupy about a year, but in the meantime Father Vincent was to be considered in the light of a yearly tenant, entering into occupation on 15 August 1856.

On that day, the Feast of the Assumption of our Blessed Lady, the first mass was celebrated in Mount Argus, henceforth to be called "Blessed Paul's Retreat". It was celebrated by the honourable and Very Reverend Father Paul Mary of Saint Michael, who, as we have already said had been called from Rome to be the first Rector of the new Retreat.

For some time previous to taking formal possession of Mount Argus, Father Paul Mary and Brother Seraphin of Saint Philomena, had been sojourning with Mr Terence Dolan, of Mount Pleasant, Rathmines, one of our earliest and best benefactors.

The congregation assisting at this first mass consisted only of Brother Seraphin, first companion of Father Paul Mary, reverend Father Collier, and three seculars. Father Vincent who had been in Drogheda, returned to Mount Argus on the same day, thus our original community of Saint Paul's Retreat consisted only of three religious, viz. Father Vincent, Provincial, Father Paul Mary, Rector, and Brother Seraphin. After a little while they were joined by Father Osmund of the Holy Cross, who was appointed vice-Rector by Father Joseph of the Seven Dolours, Father Leonard of the Sacred Heart of Jesus, Father Raymond of Saint Aloysius, Brother Laurence of the Blessed Virgin Mary, Brother Patrick of Saint Michael, and Brother Ignatius of Blessed Paul.

A little incident occurred during the celebration of the first mass which, as been characteristic of the zealous fervour and simplicity of character which ever distinguished the good Father Collier, it would be as well perhaps not to omit mentioning. In consequence of the parlour being hastily prepared for the celebration of mass, there were of course many little things wanting which in other circumstances might be deemed requisite; among other things there was no bell provided. A want of this however was not perceived until the "Sanctus", when Father Collier, in his fervour and zeal for carrying out the ordinances of Holy church, started up in great agitation and cast his eyes hastily around the room in hopes of extemporising some substitute for the missing bell. As Mrs. Byrne and her family had but recently left the house many of their domestic appliances still retained their places. Among the rest there were two of the ordinary "Bell pulls" one each side of the chimney piece, used in days of yore to call the servants when required. These immediately caught Father Collier's eye, who, reaching the nearest of them at a bound, commenced ringing it with surprising activity, as if to make up in intensity for what was lost in time. It may be easily imagined what a difficult task it was for those present, notwithstanding the solemnity of the occasion, to keep in check their risible faculties, and preserve a composed and serious exterior. However the good Father Collier continued to ring with extraordinary gusto at all the different parts of the mass at which it is customary to sound the bell; and afterwards received with a very good grace of congratulations with which those present greeted him for the extraordinary presence of mind he had displayed.

At short time after the community had been settled in the new foundation the religious were honoured by a visit from the Most Reverend Dr Kilduff, Bishop of Ardagh. They were also visited by a kind and benevolent lady, residing in Dublin, named Miss Farrell, who presented them with a magnificent set of vestments of cloth of gold, as well as several other articles for the church. She was accompanied by another lately, Miss Ryan, who also distinguished herself by many acts of charity towards the community.

But it was not long before the little temporary chapel which had been fitted up in one of the largest rooms of the dwelling-house, proved altogether inadequate to contain the ever increasing number of those who flocked to the new retreat. The little congregation of five persons in all who had assisted at the first mass had now increased so considerably that at every service the chapel and the passages leading to it were thronged to inconvenience, and often times many persons for want of room had to remain outside the building or to return to their homes without hearing mass.

This, and the inconvenience arising from the Fathers having to hear all the confessions in the house, rendered it not only desirable but even necessary to set about the erection of a suitable chapel, the time and means not being arrived to think about the erection of a church. Accordingly a new chapel connected with the house was speedily commenced. The first stone was laid on Friday 19 September of this same year, by the Very Reverend Father Provincial, Vincent, in presence of a numerous concourse of people.

On the 30th of October following, his Grace the Archbishop, Dr Cullen paid his first visit to the retreat, and before leaving very generously bestowed a donation of £20 on the community. About this time also the good Franciscan nuns of the convent in Taunton, Somersetshire, to whom Father Vincent had lately given a retreat, presented a magnificent Cope, as also several other requisites for the sacristy and church.

The new chapel after some delay caused by enlarging the plan and otherwise changing the original idea, being now completed, it was decided that the solemn dedication should take place on 18 December, Feast of the Expectation of our Blessed Lady. The Archbishop, Dr Cullen, had kindly promised to officiate on the occasion, but being unable through indisposition to do so, his place was supplied by the Right Reverend Dr Whelan, Bishop of Bombay, assisted by the Right Reverend Dr O'Connor, Bishop of Saltes. There were also present a large number of the secular and regular clergy of the diocese, as well as a crowded congregation of the laity. After pontifical High Mass had been celebrated a splendid discourse suitable to the occasion was delivered by the Very Reverend Dr White, Provincial of the Irish Dominicans. In the evening the Reverend Dr Anderdon preached and the services were concluded by solemn Benediction of the most Holy Sacrament. On the 29th of December the Archbishop again visited the Retreat and after remaining some time with the community expressed himself highly pleased with the new chapel and with all he saw. The community at this time had reached the number of twelve, and the Fathers were constantly at their confessional, the number of penitents being increasing every day more and more.

Among the many and charitable persons who assisted us by their alms and by their influence, the infant community of Blessed Paul in its endeavours to establish the retreat and build the new chapel, none perhaps holds a more conspicuous place than Mr James Kavanagh, of Rathland, our next neighbour, and his family. By their zeal, energy and unvarying kindness towards all the members of the community they have established an everlasting claim on the gratitude of the Passionists of Mount Argus. Mr Kavanagh was the first in Dublin who received to his great satisfaction the Patent of Benefactor of our Congregation.

A short time before the chapel had been completed a mission had been given at the request of Dr Meagher, in his parish church of Rathmines. The missionaries were Fathers Vincent, Paul Mary, Bernard, and Leonard. It was largely attended by their parishioners, as well as by numerous people from every part of the city, and was productive of immense fruit, so much so that it was found necessary to prolong it for some weeks, past time it was originally intended it should last. It was generally considered to have been one of the most successful missions ever given in Dublin.

Blessed Paul Retreat might now, even before the end of this year, be considered as firmly and securely established. Those many difficulties and obstacles usually incident to a new foundation had been successfully encountered, and everything seemed in fair way of prospering.

The extraordinary power of attracting the faithful and almost unconsciously eliciting their sympathy, and deep reverence, which has always in a greater or less degree exhibited itself wherever the Passionists had happened to appear, and

which would seem to have been an heritage bequethed to us of our Holy founder, and engrafted on the spirit of the order, was here strikingly exemplified. Crowds of the faithful of all conditions resorted to the missionaries, or to the Holy Fathers at Mount Argus as they were wont to term them, for spiritual consolation or to heal the wounds of their souls. In fact Blessed Paul's Retreat became in time a sort of pilgrimage, not only for the immediate neighbourhood of Dublin, but even for the more distant parts of the country.

- August 24 Opening of a new organ at Saint Francis de Sales, High Road, Lower Tottenham, London, on which occasion Father Aloysius, Bamber, Passionist, preached the sermon which was as a commencement of a retreat given by the same Father. The retreat was a very successful one, and was brought to its conclusion on 31st.
- September 1 We have already spoken at great length about our new foundation at Mount Argus, about the building of the chapel, the crowds of people attending it, & but we have not as yet said that our Fathers, besides hearing confessions constantly from early morning till late at night, they preached morning and evening every Sunday, and days of obligation and devotion. On Wednesdays and Fridays had devotions, sermons, always concluding with Benediction with the Blessed Sacrament. Father Vincent who had an extraordinary good taste for sacred functions, had provided the sacristy and chapel of everything necessary for carrying on these functions in true Roman style, was very vigilant and most careful that the ceremonies were carried on with scrupulous exactness, as they are prescribed by the Rubrics. Even before the new chapel was opened Father Provincial bought a splendid harmonium in Brussels, and took with him one of the blind boys from the same city to play it. This boy was a real genius at the instrument, and made it as people used to say "speak". Many people from the city came to our chapel to hear the blind boy playing.
- It might not be out of place to give here a memoir written by Father Raphael about this blind organist. His name was Master Ippolite Vanlandighan. Father Raphael's sketch of him his the following –
- "In the year 1856 Father Bernard was sent to Belgium by our Father Provincial Vincent for the purpose of purchasing two harmoniums, one of them for the chapel of Blessed Paul, Dublin, which just then was being built, and the other for Saint Saviour's Broadway. Father Bernard found that in our Retreat at Ere, near Tournay, they also had the harmonium in their church, and the player of it was a blind man, who played it admirably well. Father Bernard therefore having manifested a desire to engage another blind boy to play one of the harmoniums that he had purchased, was recommended by our Fathers of the said retreat a young boy from Brussels, just as clever as their own organist, and told Father Bernard that by taking the boy, besides doing an act of charity, it will be less expensive for him, and would be sure of having a first-rate organist.
- The idea seemed a very good one and there and then it was settled that Ippolite should be taken to England with the intention of sending him to Dublin to be our organist there, as soon as the chapel at Mount Argus would be open. Ippolite arrived in Broadway with Father Bernard on 30 July 1856. Shortly after the harmoniums also came, the one for Broadway was placed near the altar rails, and the other was sent to Dublin.
- Ippolite was delighted at hearing that the instrument had arrived and at once give us a specimen of his great ability; he could almost make it speak. He understood it

so perfectly that not only he could play any piece of music he had previously learned, but he could also compose on it and accompany any piece we might have been singing. His hearing and memory on this point was really wonderful. He could also take into pieces the intricate instrument, as in reality he did, and put it back perfectly repaired or tuned, when happened to be out of tune or something in it damaged.

When the people of Broadway came to hear that an harmonium (which by and by they didn't know what it might be made like) had come from a distant land and it was played by a blind man, they came in great number and all indeed wondered at the cleverness of the poor blind boy. On Sunday evenings having Ippolite ascertained what was to be the subject of the sermon to be preached, he harmonized his music accordingly. If the sermon, for instance, happened to be on some terrible truth of religion, as death, judgement, hell... he would play pieces of music of mournful kind, and if the sermon was on joyful subject he would play lively airs....

Ippolite had scarcely been in Broadway two months when an order came from the Provincial that he should be sent to Dublin without delay, as there could not be found anyone to play the harmonium without a high salary, which just then the Superior was not in a position to dispose of much money, while the building of the new chapel was going on. The order from the Provincial being so pressing the blind boy (accompanied by Father Salvian) went to his destination on 1 September, 1856, but his stay there was not long.

In Dublin the Fathers being constantly at the confessional and Brothers having plenty to do in the house and at the building, could not attend poor Ippolite as they did at Broadway, consequently the poor fellow sank into a deep melancholy. It's so happened that a few weeks after, Father Raphael had to go to Dublin on business, Ippolite availed himself of the favourable opportunity of making known to him the misery of his position, and finished by imploring him to take him back to Broadway. Father Raphael did so, and the blind boy found himself in Saint Saviour's again on the 28th of the same month in which he had left.

When he got home (as he called it) his joy knew no bounds. He had once made for the harmonium and played most wonderfully and touchingly his happy deliverance from what he called "the bondage of Dublin", where he could not be constantly at his harmonium, the Fathers being in the chapel hearing confessions. Poor fool! You must excuse him, being blind, both in body and mind. Every one of the religious of Broadway knew what was meant by this pouring forth of Ippolite on the harmonium and were very much amused at it.

From that period until the year 1858, Ippolite remained in Broadway, a perfect Lord. He went out when he pleased, returned home when he liked, and had his own will in everything. He spent the day in reading, writing, smoking, playing, or visiting, precisely as it took his fancy, for all these he could do although perfectly blind. He had books for blind people, even the Gospels and the whole of the New Testament, which were given to him by some Protestant gentleman connected with the Blind Asylum. He could write music and other things by perforating the paper with a sort of machine, and also could write on common paper, with a lead pencil in a first-rate hand with another sort of machine. In a short time he got several respectable pupils from Broadway and some other places near. To some he taught the French language, others music. But it is indeed truly wonderful how very soon he learned the English language. In one year he could read, write, and spell correctly. Father Sebastian given lessons in English every day, besides one

of the novices reading for him English books, by which Ippolite could learn the proper pronunciation. He also learned the Italian language, grammatically, taught him by Father Salvian who was an Italian by birth.

Ippolite was in the habit of taking notes on paper in his own way, about the lessons he received, and strange to say he succeeded to compose a grammar of both languages for his own use. It is very strange also how he managed to find his way in the retreat and through the village. Sometimes he fearlessly took long walk alone, other times you might hear him running pell-mell downstairs, and sometimes hearing the religious approaching in the distance he would run towards them and before they spoke tell them who they were. On one occasion Brother Bernard had accidentally left his light go out, and being in the dark could not well find his way to the kitchen. Ippolite caught hold of his arm, and ran with him downstairs to the wonder and surprise of the lay brother.

All the fathers, brothers, and even novices, were extremely kind and attentive to him, but alas! the attention paid him seemed to have puffed him up, and considered himself to be a great "something" and imagining that he would now be fit and able for a higher position than a simple organist, or teacher of the French language, he endeavoured to better himself by some other way. After a year or eighteen months he grew discontented and unhappy. He wrote letters to his friends to take interest in his regard, and complained bitterly of his present position, being in a religious house without a religious vocation. Day by day he grew sadder and more morose, although he was treated more kindly than ever. He also thought that he was called to the "marriage state", and was so foolish as on several occasions to commit himself by making proposals of matrimony which of course were always rejected.

No doubt he did do all, we may presume with the upright intention, but he so far compromised himself that in a short time it became the chit chat of the village, that the blind boy wanted to get married and no girl would have been.

At last he became so discontented that Father Bernard who had engaged him for seven or ten years, gave him permission to get some more lucrative situation, if he could succeed. What all his endeavours proving fruitless he determined to leave us any how, and throw himself on the mercy of chance.

Having been paid his salary which was £10 per annum he left us and went to London on 20 August 1858. Some of the Fathers and Brothers advised him not to leave such comfortable house, having whatever he could desire in the way for food, clothes, company, good salary, &..&.. he was reminded also, that if he left our place he would most certainly come to beggary. So it came to pass. He could obtain nothing in London and he soon found himself in misery. Then he did lament his folly in having left Saint Saviour's. In a letter which he wrote to Mr Varley, a gentleman of our parish, in Broadway, who had been extremely kind to Ippolite, he had "declared that he was a fair way to lose his mental faculties", so severe was his regret, trouble, and misery.

The fact was that in Broadway he was treated too kindly, if I may use the expression. There he had a very comfortable room to himself, and a lay brother to keep it tidy and clean, and in winter with fire. He had the food which the community had, and indeed better, as he had flesh meat every day when was allowed to the faithful. He had plenty of clothes and very good in every respect. He had even been provided with a splendid watch, and was able by touch to tell the hours and minutes more exactly than anyone else. For all these and many other comforts he had nothing to pay. So the £10 a year went into his pocket free. But in

London, where he expected to make his fortune, he was obliged to pay for everything and nothing coming in. So the £25 which he brought from Broadway went very soon. Not succeeding in London to make his fortune, he went to Paris to try there, also unfortunately without success. There he could not find even a shelter. Finally he went to Belgium to his relations, but they being very poor could not nor would take him in; they blamed him and disregarded him for having left the comfortable house he had at Broadway, and if his own letters which he wrote to some of his former English friends be true, they were about to make arrangements to put him in some mad house.

At last he was made by merciless chance upon whose fickle mercy he threw himself, to understand that in this world the Passionist Fathers were his only true and sincere friends. He wrote therefore many letters begging us to receive him at Broadway again. But Father Bernard (Rector) who had done so much for him gave him no hope since before he left us the same Father Bernard and others had told, what the poor blind boy was now suffering, and also had given no hope of being taken back on any account after he would leave us.

However our new Provincial, the Very Reverend Father Ignatius Paoli, took compassion on him and invited him to our new house at Highgate, where he arrived on 6 November 1858. As all the religious objected to Ippolite's being kept in the Retreat, our Provincial took lodgings for him in a respectable Catholic house not far from the Retreat.

I am not in the position of informing myself the length of time Monsieur Vanlandighen remained with us as our organist at Saint Joseph's, Highgate, but what I know is that during this time he made acquaintance with a very good and respectable young lady, and in the course of time he made a proposal of marriage which being accepted, they were married...

Mr. Ippolite Vanlandighen now no longer a boy but a married man, a first-rate harmonium player, who could teach French, Italian, and Flemish, thought himself independent. He gave up playing in our church, and for some time he seemed comfortable enough with his wife, but a great friend of theirs who was very kind to them, and indeed we may say supported them, came to die, and poor Ippolite and his wife was again in trouble and poverty. He had some pupils, to whom he was teaching music or French, but the salary they gave him was scarcely sufficient for his little family. After the death of his friend, Ippolite tried to make his fortune in another way. He wrote a book "On Blind Asylums" but he could not sell it because people who have good sight do not care to read such kind of books.

After this I have lost sight of him, and hence I must finish our memoir. We shall only give you informations of his early life as related by himself. He was born on 12 August 1837. Shortly after his birth he got a very severe cold. The physician ordered strong plasters to be applied to the back of his neck, and that prescription was the cause of his utter blindness. It was so very violent that it turned the poor child's eyes in their sockets and fatally injured the optic nerves.

When Ippolite grew old enough was sent to the blind, deaf, dumb Institution in his own town, under the direction of a charitable religious body, but for a long time in spite of their care and endeavours, Ippolite would not bring himself to admit a Providence in God. Young as he was (eighteen years) his principles were of infidelity. One day a good priest went to give the inmates of the asylum a spiritual retreat for a few days, and the result of his labour was the conversion of this poor blind young man.

- September 2 Retreat in Maynooth College, to the students, by Father Vincent, Grotti. Ended September 8th.
- September 14 Public retreat at Saint Francis de Sales, Tottenham Road, High Road, London, by Father Aloysius. Ended 21 September
- September 19 The spacious large room which had been fitted up at Mount Argus, Dublin, as a temporary chapel, having become too small to contain the number of people who day by day were increasing by hundreds, Father Vincent laid the foundation stone of a temporary chapel on this day, in the presence of a very large congregation. See page 255.
- October 8 Clothing of Confrater Paul Mary of the Blessed Sacrament, Ryan, and Brother John of Blessed Paul, Welsh. Both made their profession in due time. Paul Mary was the grandson of Mrs. Eliza Byrne, the proprietor of Mt. Argus, which we bought from her this very year. Father Paul Mary left the Congregation on 1 October 1878.
- October 30 The Passionist Fathers of Mount Argus, Dublin, were honoured by a visit of his Grace, Dr Cullen, Archbishop. He left (as we have said above) a very handsome donation of £20 for the building of the temporary chapel, which at this time was being going on.
- November 9 Clothing of Confrater Austin of the Seven Dolours, Sims. In due time he made his profession, was ordained priest, and occasionally gave missions and retreats. He has been Rector, Vice Rector, in two or three Retreats, and if God had spared him he would have been a most valuable member of the Province. Almighty God, in his inscrutable wisdom, took our dear Father Austin to himself on 26 August 1883, being Rector of Saint Paul's Retreat, Mount Argus, Dublin. He died in Saint Joseph's, Highgate, London, where he is buried in the vaults of our grounds.
- November 9 Grand mission at Rathmines, Dublin, by Father Vincent, Father Paul Mary Pakenham, Father Bernard, and Father Leonard. Ended 7 December. During the mission were given 20,000 communions. This was the first and last mission given by Father Paul Mary. He died 1 March, 1857 at Blessed Paul's, Mount Argus, of which house he was the Superior.
- November 26 The Master of novices having caught a very severe cold, was obliged to take to his bed, where the malady after a day or two threatened his life. The case was a malignant sore throat or "Quinsy", which prevented him from swallowing even a drop of water. When he saw that his life was in danger, he made a semi-general confession, to Fathers Sebastian, more by signs than by words (his throat and mouth being filled up with ulcers) and received Holy Viaticum, being scarcely able to swallow the small portion of the particle given to him. After communion and before receiving Extreme Unction, one of the Oratorian fathers came to see the sick man, being requested to do so by Lord Campden. The good Father, finding the sick man "ad portas mortis" asked him whether he would like to be blessed with a relic of Saint Philip Neri? Having made sign that he would, he was blessed and on that very day our sick man was able to swallow a

few spoonfuls of beef tea, and from that moment began to get better, and on the eleventh of the following December he was able to celebrate holy Mass.

- December 7 Retreat to the children at Saint John Baptist's, Hackney, London, by Father Aloysius, to prepare them for Confirmation. Ended 16 December. The parents of the children were admitted to hear the instructions, some of whom wanted them very badly, not having been confirmed as yet.
- December 18 Short retreat to the Sisters of Mercy, lately returned from Scutari, near Constantinople, where the good Sisters had been attending the sick and wounded soldiers. The retreat was given by Father Aloysius. Ended 21 December.
- December 19 The temporary chapel of the Passionist Fathers of Mount Argus, Dublin, was solemnly opened and dedicated to "Saint Patrick" , and to Blessed Paul of the Cross. At this time our Holy founder, not being yet canonised, the chapel could not be dedicated to his honour, hence we selected the Apostle of Ireland to be the principal patron of the same chapel, although the people from the very first day of the dedication began to call it "chapel of Blessed Paul of the Cross" ever since. After the canonisation however of the Saint, it gradually came to be called "Saint Paul's chapel".
The officiating Bishop at its dedication was the Right Reverend Dr Whelan, Bishop of Bombay, who was assisted by the Right Reverend Dr O'Connor, Bishop of Sadles. Great many of the secular and regular clergy being also present, as well as an immense congregation of laity. A splendid sermon was preached on the occasion by the Very Reverend Dr White, Provincial of the Irish Dominicans. In the evening the sermon was preached by the Very Reverend Father Anderdon, great friend of the Passionists.
On the following morning a long article appeared in the newspapers, giving the full account of the sermon; and names of the clergy and the full description of the chapel, and its decorations, &... (See scrap book, page two, column first)
Before we proceed further it might be well to inform our readers that the writer keeps a large scrap book in which are to be found innumerable articles taken from newspapers, which had any reference of what occasionally has taken place among the Passionists. Several of these articles will be inserted here, but many more will only be mentioned, giving at the same time the page and column where the article will be found.
- December 28 Retreat to the Sisters of Mercy, at Baggot Street, Dublin, by Father Vincent. Ended 1 January 1857.
- December 29 His Grace, Dr Cullen, Archbishop of Dublin, not having been able to be present at the opening of Blessed Paul's chapel, Mount Argus, on account of being very ill, paid them a visit on this day and expressed himself highly pleased with the new chapel and with everything he saw at Mount Argus.

1857

- January 16 Clothing of Brother Vincent of the Blessed Virgin Mary, Owen McElhone. In due time he made his profession as a lay brother. His conduct not being as it ought to be, he was expelled from the Congregation on 3 January, 1866, and went to America where he was ordained priest.
- January 17 The Very Reverend Father Ignatius Spencer publishes in the Irish Newspaper a very interesting letter, previous to his visiting Ireland for the purpose of eliciting contributions to defray the expenses of educating our students at Mount Argus. After the opening of the above mentioned new chapel at Mount Argus, the Fathers, seven or eight in number, being constantly employed for the good of the people in the confessional and missions, the regular observance of attending the choir duties, especially of Matins, could not be carried on in its full extent. To remedy this our Superiors resolved to take from the other Retreats of the Province some of the students who would attend the observance in the Retreat, whilst the priests would hear confessions in the church or be sent to missions, according to circumstances. After our foundation in Ireland the demand from the Bishops or Parish Priests were daily increasing for missions and retreats, and we could not comply with all the requests. If we had the students in the new Retreat, as they had in every other house of the Province, we could undertake the giving of more missions. The saintly Father Ignatius volunteered to find means for the support of the students, and thanks to the Almighty, and the good Irish people, he was not disappointed. After a little while eight young students were sent to Dublin, and all being animated by true spirit of our Holy founder, they kept up the observance in its full integrity. They had for lector, Father Joseph Gasparini, and Blessed Paul's Retreat became one of the largest communities of the Province, although scarcely eight months from its foundation.
- Feb 17 Annual retreat to the community of Blessed Paul's, Mount Argus, by Father Vincent. Ended 24 February.
- Feb 17 Annual retreat to the community at Saint Saviour's, Broadway, by Father Raphael. Ended 24 February.
- Feb 17 Annual retreat to the community at Saint Joseph's, the Hyde, London, by Father Eugene. Ended 24 February.
- Feb 25 Mission at St. Michan's, North Anne St., Dublin, by Father Leonard. Ended 22 March. Were given 4,000 communions, besides other 500 who received their First Communion.
- Feb 28 Clothing of Confrater Clement of the Sacred Heart of Jesus, Doran. In due time he made his profession, and soon after he began to be afflicted by "Scrfula", which at last brought him to the grave. He died at Saint Joseph's Retreat, Paris, on 14 July 1877. What the poor Father had to suffer during the 20 years of his illness only God knows it. Every remedy ordered by physicians were tried but to no effect. You was sent to Bordeaux in France; to Monte Argentaro in Italy; tried every retreat of our Province, but no sign of cure was ever given. At last he was sent to

Paris where the air seemed to agree with him the best, but after two or three years in died in that Retreat.

March 1

On this day our saintly Father Paul Mary of Saint Michael, Rector of Saint Paul's retreat, Mount Argus, died at the age of 36. R.I.P. Father Paul Mary, Honourable Charles Reginald Pakenham, son of Lord Longford, was born in Dublin, 21 September 1821. Was received into the church and confirmed by Cardinal Wiseman, in London in 1850. Was clothed with the habit of the Passionists at Broadway, 22 May 1851. Made his profession, May 23rd, 1852. Was ordained subdeacon at Saint Joseph's chapel, the Hyde, London, by Cardinal Wiseman on the 24 March, 1855. Was ordained deacon at Birmingham, by Dr Ullathorne, 22 September, 1855, and ordained priest by the same Bishop on 30 September of the same year. He was sent to Rome to accompany on the way, and to be their spiritual director there in Rome, of our English students, on 31 October 1855, about a month after his ordination. On 1 July of the following year he returned to England, having been appointed Superior of the new foundation at Mt. Argus, Dublin. He took possession of the same Retreat on 15 August, 1856, and died in the same Retreat on this first day of March, 1857, in odour of sanctity.

The new foundation, which was also the first in Ireland, was now considered firmly and securely established, especially after the arrival of the young and fervent students as we have said above, and indeed every hope was entertained by our Superiors, as well as by our friends, of a grand success of the undertaking. It was destined however, soon to meet a severe trial, and to sustain a heavy loss in the person of the saintly Superior, who was called to heaven to receive the reward of the Just.

The history of the life of this good Father, up to the time when called from on high, when he cast away the prospects of a bright and honourable earthly career, to join the Congregation of the Passion, possesses a more than ordinary interest. It would indeed be of the greatest edification to our readers if we could give the full account of the exemplary life of our deceased Father. Our object however, in writing these annals in principally directed to leave to posterity the material progress of our Order in these countries, more than the lives and virtues of our brethren, we shall limit ourselves to a few remarks in his life, leaving the reader to the perusal of a short memoir written by one of our Fathers, immediately after Father Paul Mary's death, a copy of which (in manuscript) is kept in the Archives of our Retreat at Mount Argus, Dublin.

This memoir was written with the intention of sending it to the press, but owing to the fact that a lady friend of the deceased on her own accord, and without acquainting our Fathers, sent to the press what she called "Glimpses of Father Paul Mary. Such being the case our Superiors thought proper not to have the above-mentioned memoir sent to the press.

Father Paul Mary was the son of the Earl and Countess of Longford. He was born as we have said above in Dublin on 21 September, 1821. After finishing his education at Cambridge, he determined on embracing the military profession, and obtained a commission in the Coldstream Guards, of which regiment he was Captain at the time he became Passionist.

Being of an earnest turn of mind, and sincerely devoted to the fulfilment of his religious duties, it can be easily imagined that he soon became convinced of the

errors and emptiness of Protestantism, and of its inability to satisfy the cravings of the soul truly desirous of securing its eternal salvation. He therefore sedulously betook himself to the task of searching out the truth, and the result of his labours was that he determined, notwithstanding the fierce opposition he was sure to meet with from his family and his friends, to become a Catholic without delay.

He was received into the church and confirmed on the same occasion, by his Eminence Cardinal Wiseman, on 6 July, 1850.

Early in the spring of the next year being on a visit with his uncle, General Lyggon, whose mansion is situated near the Passionist Novitiate house, Broadway, he attended mass every Sunday in the church attached to the Retreat. Here he received his vocation to the Passionist order.

He applied to Father Vincent, Rector of the Retreat, to be received into the Congregation; but that Father advised him to try some other less austere order as his constitution did not seem to be sufficiently strong to endure the rigours of the Passionist life.

However, as he persevered in his desire to enter the Order, and having showed all the marks of a true vocation, Father Vincent at last consented to receive him.

He then proceeded to London, where he sold his commission, arranged all his worldly affairs, and returned to Broadway. After ten days of fervent retreat, was clothed in the Passionist habit on 22 May, 1851. Made a fervent Novitiate, and was professed on 23 May, 1852.

After his profession, though as yet but a student, he was appointed Vice-Master of novices, and having finished his studies was ordained subdeacon by his Eminence Cardinal Wiseman, on the 24. March, 1855 in our little chapel of Saint Joseph at the Hyde, London, in the presence of Dr Manning, afterwards Archbishop of Westminster, and cardinal, Monsignor Searl, and the Very Reverend Father Champion, Superior of the Marist Fathers. Was ordained deacon by Dr Ullathorne in Birmingham, 22 September, and priest by this same Bishop, on the 29th of the same month.

In the October following he was sent to Rome as it had been said above, to take the spiritual charge of the class of students sent thither from England, and was recalled and sent to Dublin to be Rector of the new house at Mount Argus, where he died on 1 March &..... His death created an immense sensation about Dublin. For three days, during which his remains rested in the church, the approaches to the Retreat were thronged with crowds of people from all parts, anxious to have one look, the "last" look on him whom they so much revered. Dr Cullen, the Archbishop of Dublin, presided at the obsequies, and great many of the secular and regular clergy were likewise present. The body was deposited in a vault beneath one of the side altars in the church attached to the Retreat.

We shall conclude this short memoir to of our dear Father (my novice, and my helper in the training of novices) by inserting here a leading article from the "Nation" Newspaper, putting aside many other articles, both Catholics and Protestants, as being less concise and accurate and consequently less adapted to our purpose. The article which we insert here is entitled

"The dead Passionist."

Ten years ago the Honourable Captain Charles Reginald Pakenham was one of the most brilliant and promising officers in the Guards. amid that gay literary London world, with all its splendours and dissipations and temptations, he had kept the "whiteness of his soul", and was beloved with a certain gentle awe by all who knew him, for the rare angelic amiability and purity of his nature.

His uncle, the Duke of Wellington, even evinced a degree of affection for him, which he was slow to show to his other relatives, for the old Marshall had his instinct of the true and staunch heroic metal that was in him. When the Queen came over to Ireland in 1849, all cliquant, all in gold, in the splendid scarlet of the Household Troops, and the rich epaulets of the royal staff, he came in her train as one of her Majesty's Aides-de-Camp, and all the House of Lords, from the Earl to the Dean, welcomed their kinsman to his native city, welcomed the honourable Captain Charles Reginald Pakenham of her Majesty's Coldstream Guards, since known in this world and the next too as the Very Reverend Father Paul Mary of Saint Michael, the Passionist, who was this week buried before the altar of his Order at Mount Argus.

(N.B. This article is in all substantially correct, except that it was not our Paul who accompanied the Queen, but a cousin of the same name, and also an officer in the Household Troops.)

"As he lay there the most impressive image of his Holiness of death that human eyes could behold, his face full of a happy radiance long after life had ceased, his limbs decently and gracefully composed, as though angels and laid him at rest, lying there with the crucifix clasped in his hands in the long black robe of his Order, its stern spirit of mortification even in death itself displayed in the rough plank bier, the bare feet, and the pillow of bricks, the most irreverent have felt as in the presence of one already beatified."

"Visible there were the fine fingers, the arched instep, the delicate transparent skin and chiselled features of his high patrician blood, there the stamp of his old soldierly life, almost defaced in a more rigid and military discipline whose many marks might be traced in that lithe mortified figure, and the brave clear calm of his face; but over all, a halo which was not of this earth and which filled the grim austerity of the grave with grace, and lifted death into the light of the life beyond, the slow fading of a glorified soul as of some grand sunset, which long after it has gone below the horizon still leaves its glow on the hearth and in the air."

"None who saw Father Paul will ever forget that most touching spectacle which preached a more inspiring and a more eloquent sermon than the Holy Spirit within him had ever uttered, or than man may read even in the marvellous moral of his life. His, perhaps, was the most miraculous of all the English conversions to the church. Hardly could the supernatural eye of Blessed Paul of the Cross himself, whose heart implored so fervently, and foresaw so clearly, the conversion of England, through the dew of prophetic ecstasy have prefigured the singular fact that both in England and Ireland his humble Retreats should be as it were inaugurated by two such extraordinary conversions out of that race of nobles who had been for three centuries the most powerful enemies of the Church in the world, as Father Ignatius Spencer, and Father Paul Mary Pakenham. Upon Father Paul grace seems to have fallen like the flash which smote the apostle at Damascus, and in the yet unabated glow of his first fervour he gave up the ghost."

"When Dr Newman, Provost Manning (both afterwards Cardinal) Father Faber, and the long series of clerical and lay converts who were influenced by their teaching, entered the church it was by slow degrees after long delays with tendencies which gradually developed, and with predispositions manifestly determined. Their conversion had been prayed for in the Catholic, and predicted as a certain catastrophe in the Protestant Church. Dr Pusey, as it was said, had constituted himself the sign post from Oxford to Rome, and many looked down

the road and saw there, shining beyond sandy tracts, and darksome marsh, the fair turrets of the City of God."

"In the wonderful and happy ways of Providence, it was ordered that many of the most remarkable of them, clerics and laymen, should either enter the church or receive the earlier and moulding graces of the Catholic character from one of Blessed Paul's barefooted Clerks of the most Holy Cross and Passion. The Holy Father Dominic of that Order received in one day Dr Newman, Father Dalgairns, and the whole community of Littlemore into the Church, (see 29 September and October 9th, tenth and eleventh, 1845, in this book.) and the influence which that great Passionist had upon the two most conspicuous lay champions of the Church of England, Frederick Lucas and Ambrose Lisle Philips, men otherwise so totally different in character and in the order of their works, God only knows."

"Charles Pakenham, it is said it, was converted by reading a Volume of the writer who above all others Protestants abhor with a horror far beyond that which is lavished in such happy ignorance on poor old Peter Dens, the little volume called "The Spirit of Saint Alphonsus Ligouri". And reading therein, in his Hounslow quarters, he is said to have got some glimpses of a higher truth than had yet dawned upon his soul, but coming through such apparent incongruities and superstitious vulgarities as an enlightened young officer in her Majesty's Coldstream Guards could hardly be expected to comprehend. He determined however to trace this gleam divine, though it did apparently shine like the spark that led Sinbad out of the cave, through dead men's bones, to the clear day."

"A Puseyite minister, whom he asked for lights, could not penetrate the mystic meaning of these passages, thought perhaps they were part of the none-essential mummeries of Popery, without which their religion would be on the whole rather respectable and graceful. Charles Pakenham went straight way to Cardinal Wiseman, determined to search out the truth, manifest or mystery as it might be. The end was a fitting reward for such absolute simplicity and purity of intention."

"He became a Roman Catholic almost immediately; and soon after, being near the Passionist retreat, Broadway, Worcestershire, he felt the call to orders. For the last two days of Lent, prostrated before the altar of that community which commemorate in every act of its discipline, and every word of its preaching, the Passion of Christ, and Him Crucified, the neophyte prayed that his call might be made clear, and his grace sufficing."

"Father Vincent, the Superior of the House, earnestly endeavoured to dissuade him. He naturally feared lest the awful austerities of the Passionists should be intolerable to one so delicately nurtured, and of a frame already fragile, the cutting discipline, the broken sleep, the severe fast, the stern vow of lifelong poverty, and the rough routine of the humblest of all the Church's ministries. Why not the subtle and chivalrous order of Loyola for a noble and a soldier, or the simple and genial rule of Saint Vincent, or the gentle, liberal air, half ascetic, half poetic, of dear old Saint Philips Oratory? But the young soldier had embraced the church and the Cross with all his soul and all his body, to leave the world and the world's ways at once, and altogether, to bury every trace of the old Adam and arise renewed and regenerated: a noble, a soldier of the court, a man of fashion, therefore the chosen priest of the meanest of the vulgar and the most squalid of the poor, one who had lived a life of inherited opulence, of customary luxury in an atmosphere closed against privation or pain, and littered with genius and passion and wit. Therefore hunger and thirst and broken rest and the voluntary lash and

the bare foot, and the shaven crown, and the contempt and obloquy of all the world. He deserved to have, and he had his will."

"The Passionists at last consented to receive him. On Easter Monday he returned to London, sold his commission and all his other property, divided the money among Asylums for widows, orphans, and female penitents, then returned without a penny in his pocket to Broadway, and was received as a novice of the Passion of our Lord Jesus Christ under the invocation of Saint Michael the Archangel."

"The old General Lygon, Father Paul's uncle, is said to have been the only one of his relations who could comprehend this most singular step. He hoped Charles would go through with regular discipline as he had undertaken it and went to see him in his cell, finding him, as everyone else did who went thither, not the fiery fanatic you might imagine, but more gentle and genial and graceful in all his ways than he used to be in the drawing rooms of Saint James."

"And so he lived the life of a long, slow agony of all that was mortal in him, knowing for certain that he must lead a dying life, as it is said in the "Imitation of Christ" whom he imitated in all things, and even unto the end, loving and in living amongst the vulgar and the lowly poor, and mortifying even the natural grace and flow of his rich intellect, that he might speak to them in the plainest and humblest words, the great living lesson of God's Cross. He had one external reward only, priceless to one of his perfect humility, fame utterly shunned him."

"Until almost immediately before his death, the world had not heard of sacrifices he had made, of the sanctity of his nature, of the great hope in which he was held. Then, as death drew nigh, even in the eyes of men the Crown descended and the glory grew about his head. The last was made first, the novice became the Rector and the founder, and a certain mild sovereignty and unworldly attraction diffused itself over all who saw him. When death struck him in a day, like a revelation, his name and his virtues became familiar to the whole city, and of all the thousands and thousands who gazed on the shell of a soul so holy, there was not one did not seem to feel that a Saint had gone home to the house of God."

"The body of Father Paul Mary was placed in a shell, over which was fitted an leaden case, and these were enclosed in a coffin of polished Irish oak, having on the lid a crucifix in bronze work and a shield of the same metal bearing the following inscription – "Admodum Rev. P. Paulus Maria a Sancto Michaele Archangelo, Congregationis Sanctissimae Crucis, et Passionis D.N.J.C. Sacerdos, olim in saeculo Hon. Carolus Reginaldus Pakenham, Natus annos 35, menses sex, dies 20. Obiit Kalendas Martii 1857. R.I.P. - see a long article "on the obsequies of the late Very Reverend Father Paul Mary" in the scrap book, page 2, column 2. Also the beautiful letter of Father Ignatius of Saint Paul (Spencer) in the same book, and page, column third.

We will only mention here that His Grace, Archbishop Cullen, presided at the solemn obsequies, attended by the Very Reverend Monsignor Yore, V.G. and P.P. and Reverend Dr Taylor P.P. There were also present the Lord Bishop of Bombay, Dr Newman, the Very Reverend Dean Mayler, and over 60 of the secular and regular clergy of the city. The celebrant of the high mass was the Very Reverend Monsignor Meagher, V.G., P.P. of Rathmines, assisted by the Reverend Messrs Doyle and Collier, as deacons, the Reverend Dr Ford was Master of Ceremonies.

March 18

His Grace the Archbishop of Dublin the Most Reverend Paul Cullen confirmed 800 children in Saint Michan's, Anne Street, Dublin. These children had been prepared for confirmation by the Passionist Fathers, during the mission which just

then was going on. This mission as we have stated above began on 25 February, and ended on the 22nd of this month. During it were given 4,000 communions to grown-up people, and 500 more were the first communion to children.

March 22

On the same day that our Fathers concluded the long mission in Saint Michan's, they opened another in our chapel of Blessed Paul, Mount Argus. The missionaries were Father Vincent, Father Leonard, and Father Osmund. Ended 5 April. During this mission were given 3,000 communions. This was the first mission given in the new chapel of Blessed Paul. Had the said chapel been ten times larger it would not have been large enough to contain the thousands who came every day, but the greatest number of them were obliged to return home, or stay outside. Whilst the sermons were going on inside of the chapel many of the people (only men) made their confession inside of the house, where three or four Fathers were hearing confessions.

During this month the Passionist Fathers gave up to the Bishop their magnificent retreat and church of Saint Wilfrid, Cotton Hall, for reasons stated above. (See page 244. Father Raphael's letter.) Properly speaking, the community of Saint Wilfrid had been removed towards the end of 1855. From that time, up to March of this year, Father Provincial, by a request of the Bishop, had left there one priest and a lay brother to take care of it till the said Bishop would be able to provide a secular priest. After long, long expectation, the Bishop took formal possession of it, and Saint Wilfrid's Retreat, Church and land were taken entirely out of our hands. Later on the place was selected as a college which now (1887) is a most flourishing college for classical and commercial education.

The death of Father Paul Mary had indeed caused great affliction to us all, being a great loss to the Province in general and to Saint Paul's Retreat in particular. But other troubles and trials were yet in store for the poor religious in general, and for our venerable Father Eugene of Saint Anthony in particular. This time however the trials did not come from those, who abandoned the Congregation, sought in their malice to tarnish the fair fame of the Mother who had nursed and cared for them, endeavouring thus to justify their desertion in the eyes of men, but it came from the misplaced affection of one who was then a Son of the Passion. There is no feature more prominent in the world's history than that which points to man's fallibility in word and in deed. Inheriting, as we do, the miseries entailed in our fallen nature, we verify in our every action our liability and proneness to error. Hence it is that few if any are without their faults and failings, whether these be constitutional or the result of habit. It is hard to condemn in any person the misunderstanding or evils that arise from the former, in as much as nature itself is concerned and consequences intrude themselves, for which they are hardly responsible. It may happen that a religious otherwise upright and irreproachable, will by "over zeal" sometimes outstep the bounds marked out by prudence, or from want of familiarity with government, or too great a nicety of conscience, be led to "exaggerate" both virtues and failings, even to an extent capable of robbing the one of its due merit, or showing the other in great deformity. This, I say, is frequently the effect of causes which in some measure at least springs from our heritage of fallen nature, and though in many instances they can be attributed as faults to those with whom they have originated yet they frequently entail on other parties much confusion and trouble.

Such was exactly the case before us. But in deference to the position which the religious with whom we are now concerned held in the Congregation, as well as for the reasons given above, we refrain from giving his name, that whilst fulfilling our duty to posterity by handing down in these pages a faithful record of the progress of our Congregation in this Province, we may also throw the mantle of charity around such of our brethren as must of necessity be introduced. We propose therefore, in keeping with charity, to give the case as it occurred. As the person in question had greatly to do with the new foundation in Dublin (after the death of Father Paul Mary) his endeavours now were directed towards furnishing that retreat with necessary furniture for the house, church, sacristy, and library. Orders therefore were sent to all the other Retreats of the Province to the effect that each house should supply something or other of the specified articles, and be sent at once to Mount Argus. All right and good; as far as it could be done, the order was faithfully executed. In two or three instances however the articles requested could not be sent, "quia nemo dat quod non habet", or if sent was not the one which had been requested. At any rate the Rectors did their best and wrote to Blessed Paul's Retreat (if they had not what was required from them) giving the reasons. These excuses or explanations were not satisfactory to our gentleman, and at once wrote a flaming letter to the General in Rome, accusing the poor Superiors of this Province, but especially our beloved Father Eugene, of open disobedience, and represented all the religious of the Province as having lost the spirit of Passionists, of not taking interest in the observance of our rules, of creating party spirit amongst ourselves, and the like. In addition to this, poor Father Eugene was accused as a self-willed old man, and obstinate in his opinion...

The higher superiors in Rome, confronting the previous accusations, sent there by those who had left the Congregation, with the present, found that on several points they coincided with the former, and came to the conclusion that we must all be scamps, and poor Father Eugene the worse of them all.

No one that I know had made any difficulty in sending to Dublin what we were required, if it was in our power or otherwise. One case which I remember, not having been complied with according to the "intention" of our friend, was by obeying too literally. I will explain, being myself the guilty party. Amongst other things which I was ordered to send to Blessed Paul's Retreat was a set of candlesticks, and to the end that I might not mistake the request was thus expressed: "send me the six large candlesticks which are at present on the altar". This order being so peremptory I went, took down the candlesticks which were "on the altar", packed them up in a large box, and that very evening were sent to their destination.

Three or four days after, I received the following short, but very sharp letter. "I did not expect to be treated by you in this way... You joined the rest in contradicting me in everything: yours &..." At first I did not understand the meaning of the letter, but not long after it was explained, and only then I saw that I had indeed sent other candlesticks than was meant by my good friend. I apologised for the involuntary mistake, but it was too late. The case was reported to the General before my apology or explanation, and at once I was thrown into the pit along the rest, and became a rebel unknowingly. This, and similar other cases, were brought before the General in proof of our loss of the Passionist Spirit... For a long time no one of us could understand the cause of the dissatisfaction felt in Rome in our regard; we only suspected that we might have been mis-represented before our

higher Superiors, but at the end we found out that we were not mistaken in our judgement.

Being looked upon by our higher Superiors almost as rebels, we had no other alternative but to induce Father Eugene to go to Rome in person, and there to speak by himself how the affairs of our Province really stood. The time of the General Chapter to be held in Rome had already been fixed for 8 May of this year, but Father Eugene, being one of our Provincial Consultors, who had a right to be present had made up his mind not to go, leaving the affair in the hands of God. One of the Fathers, being informed of the resolution made by Father Eugene, wrote to him and begged of him to go to Rome and defend himself and his calumniated brethren from the unjust accusations. The answer to this letter was that if he went to the General Chapter he would be obliged to tell the Capitular Fathers such truths against the accuser that it would astonish them, and feared that these astounding, but too true revelations, and undeniable facts, probably the accuser would be removed from the Province.

Father Salvian, although very much edified at the charity of Father Eugene was not satisfied with the reasons he had given for declining to go to Rome. To act prudently and effectually Father Salvian acquainted all the Rectors of the Province concerning the resolution taken by Father Eugene, and asked their advice how to act to induce him to change his mind. All of them unanimously answered that Father Salvian himself should go to London, and speak in their name and in the name of their respective community, and try his utmost to persuade Father Eugene of the extreme necessity of his being present at the Chapter and boldly defend the calumniated brethren.

Suffice to say that he went to the Chapter, spoke the real truth, and thank God succeeded in removing all the false impressions from the mind of the General and all the Capitular Fathers and we were restored to the good name we had enjoyed before.

The effort, however, which our good Father had to make in clearing himself and the English Province from all the accusations, was so great and painful that it cost him almost his life. After the Chapter he became so ill that being "ad portas mortis" he received the last sacraments, and his death was expected every moment. Public and private prayers were offered for his recovery, not only by our own religious in Rome where he was then, and by those of our Province, but also by great many of the sick man's friends in England, Ireland, and Belgium. God in his mercy heard our prayers, and on 20 June we had the consolation to see him again amongst us, and to thank him for the happy deliverance, and also to congratulate him on his having been elected Rector of Saint Joseph, Highgate, at the General Chapter in Rome.

April 10 Being this Good Friday, crowds of people flocked to Blessed Paul's, Mount Argus, to see the sepulchre, to hear the sermons on the Passion, or to attend the Mass of the Presanctified, Tenebrae, and Via Crucis. The number of them being so large, great many had to return home, not being able to get into the chapel.

April 11 On Holy Saturday the chapel at Mount Argus was again crowded with people to attend the solemn service, but especially to make their Easter confession. Seven Fathers were hearing confessions the whole day, even during the morning service, till two o'clock a.m. of the following Easter Sunday. Tired as the good Fathers were they all went to the choir to sing Matins precisely at 2.00 AM. They did not

go to rest till 3.30. They had been in the confessional fourteen long hours! The same thing happened almost every year of those happy days of first fervour.

April 19

As our retreat at Mount Argus was so much frequented by the people, his Grace the Archbishop of Dublin, availing himself of the readiness of the Passionists in doing good for souls, requested the Superior of Blessed Paul's, Mount Argus, to extend their administration towards the poor children of the district, by instructing them in the Christian doctrine. From the very beginning our beloved Archbishop was very anxious that not only the grown-up people should avail themselves of our ministry, by frequenting our chapel to hear sermons, to attend at the sacred functions, where they were carried on with true Roman ceremonial, for confessions, which were heard continually, for masses, communions &... but he wished also that the poor children should have their spiritual advantage at our hands.

After the opening of our new chapel, His Grace requested us to extend our labours and to undertake the teaching of the catechism in a regular system, as it is done in the parish churches of the city. Our religious being most willing to comply with the Archbishop's desire, undertook with pleasure the task of forming a regular Sunday school, which was solemnly opened on this day, 19 April.

At first the appointed priest alone gave the catechism, but after a little while as the number of the children, boys and girls, was remarkably increasing, teachers were appointed for them, our students taking the boys, and young ladies for girls. They formed different classes amongst the children, and after an hour of school the priest, who was always present, went up to the rails of the altar, and gave them an instruction on Christian doctrine, which ended with Benediction of the Blessed Sacrament.

Besides the catechism the children were taught to sing sacred hymns, O Salutaris Hostia, litany, Tantum Ergo &.... The number of the teachers was about twelve for boys, and as many for girls. To encourage the children to attend the Sunday school, tickets were given for their attendance and for good behaviour. Once a year these tickets were collected and according to their attendance or good behaviour prizes were given of more or less value, accordingly. At midsummer and Christmas the children were treated generously with tea &...&.... Their number at first was at the average of 70, but after a year or two increased to the number of 300. From that day (19 April, 1857) to this (6 November, 1887) the catechism has never been omitted.

As we have been speaking about our arrangement with the Archbishop concerning the catechism to children, it will not be out of place to mention here another proposal made by His Grace, and except by us, in reference to the number of masses to be publicly celebrated in our chapel on days when the people are bound to hear Mass. The agreement was the following. That we would have seven public masses every Sunday and every day of obligation, commencing at six and ending at twelve. That each mass would begin precisely at the striking of the clock of every hour, and that on days of obligation falling on weekday, we would give an extra mass at 5.00 for the accommodation of those persons who are obliged to go to work. The Holy prelate was highly pleased at our willingness in accepting his proposal, and ready to do anything in our power for the good of the immortal souls entrusted to his care. He gave us permission to duplicate in the event of we were shorter in number of priests, that we may give the Masses as specified above.

May 8

According to order of time we should have had this year our Provincial Chapter in our own country, but on account of our present Superiors being only "ad interim" and for some other cause which we shall state below, the elections of our new Superiors as well as the Superiors of the Belgian Province, were made at the General Chapter in Rome, which began on this day, May the eighth. The reasons for the suspension of the two Chapters which were due in the years 1854 and 1857 are given by the Most Reverend Father General, Anthony of Saint James, in the opening speech which he made before the assembly previous to the election of the new Superiors of our own Province and that of Belgium.

"The reason why three years ago" said the General, "the Second Provincial Chapter of the Anglo-Belgian Province was not held was in consequence of having sent thither (in accordance with the wish of his Holiness the Pope) our First Consultor General, Father Pius of the Name of Mary, first to visit the said Province and then to preside at the Chapter which had already been announced. The said Father Pius having come to the conclusion that for the good government of the said Province it was indispensably necessary to separate the Retreats of England from those of the continent, and thus to form them into two Provinces." Accordingly having Father Pius made the proposal to the Father General to effect this separation, which, being approved by him, in order to give due trial to this new state of things and to see by experience how the two Provinces would work, he (Father General) being furnished with full pontifical faculties, consented to suspend the celebration of the Chapter (which as we have said above, had already been announced) and nominated provisionally in both Provinces the Father Provincials with their respective Consultors, Masters of novices, and all the local Superiors.

Father General said also that in the last audience to which the Holy Father Pio Nono had condescended to admit him in the month of April last, had been laid at the feet of his Holiness a Petition in which he asked and obtained the right of voting for the Vice Provincials and Vice Consultors of the Provinces of Saint Joseph (England) and of Saint Michael's (Belgium) so that they might take part in the General Chapter, he had also submitted to his Holiness the question "quid agendum" concerning the election of the Superiors of these two Provinces, which being now provisional were not capable to celebrate their respective Provincial Chapters? The Holy Father wrote with his own hand thus "Si facciamo l'Elezioni, nel capitolo Generale. Pius Papa IX." "Let the elections be made at the General Chapter."

On the strength of this distinct expression of the will of the Sovereign Pontiff, the Fathers assembled in Chapter began at once to speak of the eligible subjects, and in the first place of those belonging to the Anglo-Hibernian Province.

All the necessary informations being given, and the false impressions against our religious of the Province, but especially against Father Eugene (who was present at the Chapter) being removed, the Capitular Fathers proceeded to the election of the Superiors of the Anglo-Hibernian Province.

After several scrutinies Father Vincent of Saint Joseph was elected Provincial. As soon as he heard that he was elected, humbly protested, that he could not accept the heavy responsibility... The Fathers tried to reason with Tape of one, to induce him to accept the office, but the good Father would not listen to their decision, so the session ended without success.

Father Vincent retired to his room and wrote a formal renunciation and presented it to the Capitular Fathers at the next session, which was held on the following

morning, 13 May. The secretary of the Chapter read it to the Fathers and the Most Reverend Father President, reflecting on the motives adduced by Father Vincent for renouncing the office of Provincial, referred the case to the decision of the Chapter. The votes being taken up, the majority of them were for accepting the renunciation. After this the fathers came to the choice of another subject. As the Most Reverend Father General had given the "passive" voice to Father Ignatius of the Infant Jesus (Paoli) then lector of our students at Saints John and Paul, the choice fell on him. He not being a member of the Capitular assembly was called into the Chapter room, and notice was given to him of his having been elected Provincial of the Anglo-Hibernian Province. In the election of Father Ignatius, we may say truly that the Capitular Fathers were inspired by the Holy Ghost. We shall have occasion to prove the assertion in the sequel of these annals. Father Ignatius, taking his election as being the will of God, willingly accepted the charge. After the election of the Provincial, the Capitular fathers came to the election of the First Provincial Consultor, which fell on Father Vincent of Saint Joseph (the same who had renounced the office of Provincial). He accepted this office without making any difficulties. For the Second Provincial Consultor was elected Father Ignatius of Saint Paul (Spencer). For the office of Master of novices, the choice fell on Father Salvian of the Seven Dolours, who had held the same office for these six past years. Father Eugene of Saint Anthony was elected Rector of Saint Joseph's Retreat, the Hyde, London. He made his renunciation but the Capitulars would not accept it, hence he was obliged humbly to submit to the will of God. Father Bernard of the Blessed Virgin Mary was elected Rector of the Retreat of Saint Saviour's, Broadway. Father Bernardine of the Sacred Heart of Mary, Rector of Saint Anne's, Sutton. Finally Father Osmund of the Holy Cross, was elected Rector of Blessed Paul's, Mount Argus, Dublin. After the elections for our Province and those of the Franco-Belgian Province, which now was a separate Province from ours, that Capitular Fathers applied themselves to consider the condition of our Retreats in England. By order of the president of the Chapter, the Most Reverend Father Anthony of Saint James, the decrees made at our first Provincial Chapter which had been held at Saint Wilfrid's, in the month of August, 1851, were read. The object of publicly having the said decrees read was that they might again be examined by the full Chapter, and where it was judged fitting alterations or additions might be made, or the former enactments confirmed anew for the advantage of the Congregation which is being spread in this Kingdom. The examination of the decrees was carefully made, and it was ordered that they should be read in public after the Common Regulations in every Retreat of the Province. Then the question was proposed whether the decrees "De celebratione Missarum" which have not the force of Canon Law except to Italy "et insulis adjacentibus" should nevertheless be read out in the English, and Franco-Belgian Provinces? The venerable Chapter answered that as these decrees did nothing but call attention to the duties of justice and charity, it was more than expedient of they should not be lost sight of by those who are responsible for the celebration of masses, and it was consequently decided that they should be read publicly in the refectory in the retreats of these two Provinces, as it is done in Italy. In this General Chapter was also decreed that one "Ave Maria" should be recited after rosary at night in all the retreats of our Congregation for the conversion of England. To this prayer His Holiness Pius IX has been pleased to grant an indulgence of 300 days, having been requested by Father Ignatius Spencer.

In another rescript of the same Sovereign Pontiff, dated 9 March of this year, it is granted a plenary indulgence to be gained once in the month by those who shall make a good confession and receive Holy Communion on any day of the month, and shall say every day three "Ave Marias" adding to each "Ave" "Auxilium Christianorum, ora pro nobis" for the conversion of unbelievers, but especially of England.

May

As soon as the elections had taken place in Rome, we were immediately informed of it, but although we rejoiced at the happy success of the elections we were greatly afflicted at hearing that our venerated Father Eugene was under a severe illness, and in great danger. Public and private prayers were offered, as we have said above, for his recovery. A week or two after, we were reassured that he was out of danger, and were told that as soon as he was able he would undertake the long journey, and return to England.

The new Provincial, Very Reverend Father Ignatius Paoli, being anxious to come as soon as possible to England, having been assured that Father Eugene, although now was out of danger, the doctors would not allow him to travel before two or three weeks, resolved to leave Father Eugene in Rome, and he (Father Provincial) came to his Province in the beginning of June, being accompanied by Father Vincent, First Provincial Consultor, and three of the English students who had been studying in Rome under the same Father Provincial. The students were the following: Father Alphonsus O'Neill, and Father Celestine Trant, who lately had been ordained priests in Monte Argentario by Monsignor Joseph Mulajoni, a Passionist Bishop. The other student was Confrater Felix O'Hogan, who could not be ordained with the other two, being too young. They all arrived in London, 16 June.

On the 20th of the same month, to our surprise and joy, arrived also Father Eugene, accompanied by Father Ignatius Spencer and two other English students, viz. Confrater Patrick Burke, and Confrater Joseph Carroll. It appears that after the departure of Father Provincial from Rome, Father Eugene got so well in a few days that the doctors gave their opinion that he might safely undertake the journey to England without fear.

The five above mentioned students were sent to Saint Anne's, Sutton, under the care of Father Joseph Gasperini, to complete their course of Theology. Some of these students became great missionaries, as Father Alphonsus and Father Joseph. Two of them, Father Celestine and Father Patrick left the Congregation, and Father Felix died in Broadway, few weeks after his ordination.

Our readers need not be informed of the great acquisition made by this Province by the coming amongst us of the Very Reverend Father Ignatius Paoli. Just now we wanted a man full of energy, to push on the little bark of our Province, which for some time had been tossed by contrary winds of opposition and trials, as we have stated above.

When Father Ignatius was elected Provincial he was the actual lector of Theology in the Alma Mater of Saints John and Paul, Rome. He had been one of Father Eugene's students, and when he was sent to England as Visitor General in 1850, Father Ignatius was appointed lector in Father Eugene's place. Father Ignatius's appointment as Provincial of the Anglo-Hibernian Province was looked upon by all our religious as the dawn of a new era, and thank God we were not disappointed in our expectations.

The first thing he did the was to take back the English students to England, and form a class of them and others in our own retreat of Saint Anne's, Sutton. The same Father Ignatius who, as we have said above, was lector of the English, as well of as of the Italian students, found out that the Roman climate, as well as the way of living there, did not agree with all of them, he had been obliged to send some of them to other retreats, out of Rome, and for some time they were dispersed here and there. Father Ignatius then, when he saw himself elected Provincial, asked and obtained permission from Father General to gather them up, and bring them back to England. So he did, and sent them to Sutton under the care of Father Joseph Gasperini.

It was wonderful how soon our new Provincial began to speak and write in English. He had arrived in these countries in the beginning of June, and in two months of close study of the language, he mastered it so well as to be able to hear confessions in English. He began to do so at the Catholic Institute in Liverpool in the month of the following August.

The good done by Father Ignatius to our Province was indeed very great. He bought the house and land in Highgate Hill, where now stands Saint Joseph's Retreat, and built the chapel attached to it. He opened a mission house in Paris for the accommodation of the English, Irish, Americans, and other English speakers. He found a new Retreat in Glasgow, and assisted Father Eugene in opening another foundation in Belfast &.... But of these and other things done by our good Father Ignatius Paoli, we shall give a more extensive account in their proper place. Here we shall only mention that he was consecrated Bishop of Nicopolis in 1870, and in 1883 he was made first Archbishop of Bucharest, where he died, 27 February, 1885.

May 12

On this day, May 12th., our religious in Broadway were honoured with a visit from the honourable and the Right Reverend W. Joseph Hugh Clifford, Bishop of Clifton. His Lordship was accompanied there by lord Campden, and a secular priest. They went through the retreat accompanied by the Rector of the house. The Bishop especially appeared very much pleased with the regularity, spirit of poverty, and cleanliness which he observed to be kept up every where, although no preparation was made for his reception, the visit being unexpected. After having visited the whole house, the kitchen and refectory included, he was brought into the sacristy where all the novices, and the rest of the community were assembled, to pay their respects and receive his blessing.

Whilst the Bishop and the other visitors were going round looking at the corridors, rooms, library... the novices were busily engaged in the sacristy, in preparing a kind of throne for the illustrious Visitor. When he entered the room, the Bishop was very much surprised and also very much pleased at the ingenuity of the novices in having in such short a time put up such a nice throne. He pronounced it to be the best throne on which he ever sat since his consecration, (which had taken place on the fifteenth of last February). Being seated on his throne, the young Bishop (he was only 34 years old) addressed a few words of encouragement to the novices, to persevere in their holy vocation which was, said the Bishop, the greatest grace which Almighty God had bestowed upon them, after that of Holy Baptism. He concluded the address by recommending himself to their prayers and in bestowing upon all his Pontifical Blessing.

The noble Clifford family have always taken great interest in the welfare of the Passionists, and have on many occasions given us substantial proof of their charity, especially to Father Dominic.

- May 15 Clothing of Confrater George (Adeodato) of Saint Joseph, Martucci, at Paliano, Italy. Father George came to our Province in 1869, been appointed professor of theology in our retreat of Saint Paul and Mount Argus, Dublin. As there was in the retreat and other religious by the same name, and also for some other reason, he took the name of Father George as long as he remained in our Province. He returned to Italy in October-1878, and was appointed lector of the students in scenes in John and Paul, Rome. He died at Sora, one of our retreats, on be as of June, 1883. We shall say something more about this excellent, Holy, and learned, good Passionist further on.
- May 26 The Benedictine Fathers who have the care of the mission in Cheltenham, Gloucestershire, after having given up to the Passionists their house, or better "the German College" which they had in Broadway (see September 8th, 1850) they turned their attention to the building of a large church in Cheltenham, not far from the village of Broadway. Helped by the generosity of the inhabitants of the said town, but especially by Dr Copeland, the eminent physician of the same town (a convert of our Father Raphael) who at his own expense built the magnificent spire, so much admired by all the visitors. This splendid church was solemnly opened and dedicated to the great Saint Gregory (who had sent missionaries to England), on 26 May of this year.
The pontifical High Mass was sung by Dr Clifford, Bishop of the Diocese, in the presence of a large number of the clergy, regular and secular. His Eminence Cardinal Wiseman preached the dedication sermon. The Passionists were represented by Father Raphael and Father Bernard, from Broadway.
- May During the month of May in every house of our Province were kept up with great solemnity the devotions in honour of the Blessed Lady, but especially this was done in Saint Paul's, Mount Argus, where the said devotions were attended by crowds of people from the city of Dublin, and country. When we came to Dublin (August, 1856) the devotions of the month of May were not practised except in some convent chapels. We began to call the attention of the people, and requested to join us in some few prayers which would be said in the chapel by the community, consisting in the recital of the Holy Rosary, the singing of the Litany of our Blessed Lady, and the reading of some pious book, or the preaching of a short sermon... The people came by crowds and seemed delighted to attend these devotions. They brought flowers and candles to decorate the temporary altar of our Blessed Lady. Then permission was obtained from the Archbishop to have Benediction of the Blessed Sacrament three or four times in the week, which privilege afterwards was given to have it every day, as we do ever since. The superiors of religious orders, as well as the secular priests, began gradually to introduce the same May devotions, and after few years there was not a church or chapel in the city of Dublin where these devotions were not carried on, as it was at Mt. Argus. In progress of time the Passionists introduced some processions through their grounds every Sunday of May, carrying the statue of our Blessed Lady. A sermon was preached in the open air in the presence of several confraternities of the city, and thousands of people. These processions also were

taken up by other churches where they have grounds to go round. The Oblates of Mary Immaculate of Inchicore, were the first to follow our example and the May processions there are still carried on with great solemnity, as it is done in our church of Mount Argus.

- June 16 This was the day when our new Provincial, the Very Reverend Father Ignatius Paoli, and his First Consultor, Very Reverend Father Vincent Grotti, with three of the English students arrived in London from Rome, as we have said above, at page 287.
- June 20 As we have noted again the arrival of our new Provincial and others we will similarly note the day of the arrival to England of the Very Reverend Father Ignatius Spencer, Second Provincial Consultor, of the Very Reverend Father Eugene, Rector of Saint Joseph's, the Hyde, and the other two English students, viz. Confrater Patrick Burke, and Confrater Joseph Carroll, who arrived on this day, 20 June. As soon as we were informed of the safe arrival of our dear Father Eugene to London, every Rector, in person, or another Father to represent him, got permission from the Provincial to go to London to congratulate with Father Eugene for his happy recovery from his dangerous illness, and to thank him for having so kindly and so well defended us against the accusations and misrepresentations brought before Father General against the religious of our Province.
- July 27 Retreat to the clergy of Armagh Archdiocese at Saint Patrick's College, Armagh, by Father Vincent. Ended 1 August.
- August 5 Public retreat at Saint Paul's, Mount Argus, Dublin, by Father Vincent. Ended 16 August. As crowds of people were attending the exercises all the Fathers in the retreat were constantly at their confessional, and some of them helped Father Vincent in giving the instructions, or meditations on the Passion. On this and on several other occasions, when retreats or missions were given at Mount Argus, as all the people could not be accommodated inside of the chapel, an extra sermon was preached outside the said chapel by another Father, to give chance to all to hear the word of God.
- August 6 Retreat to the Sisters of Mercy, at Brighton, Sussex, by Father Aloysius. Ended August 15th.
- August 14 Clothing of Confrater Joachim of Saint Joseph, Doran, and of Confrater Laurence of the Sacred Heart of Jesus, Brennan. Poor Confrater Laurence was obliged to leave the Novitiate for bad health. Every remedy and attention was paid to him but not getting any better, (being affected by consumption) we were obliged to part with him on the 13th of May following. After some time he was brought to the Mater Misericordiae, or Saint Vincent de Paul hospital, in Dublin, where he died attended by our Father Ignatius Spencer. Confrater Joachim made his profession in due time, but being very dull and unable to go on in his studies, asked for the dimissorials, and left us in June, 1860. He went to America, where after some time he got blind by an accident, and had to return to Dublin. I heard lately (November, 1887) that poor Joachim is at present in the mad house.

- August 17 His Eminence, Cardinal Wiseman, accompanied by Lord Campden, Canon Oakley, and other two priests, paid a visit to the Passionists at their Retreat of Saint Saviour's, Broadway. The Cardinal went through the retreat and seemed very much pleased at what he saw in the house, sacristy, church and library &.... The Fathers presented to him a photograph of Father Paul Mary Pakenham who had been received into the Catholic Church, confirmed, and ordained subdeacon by this same Cardinal.
- August 17 Retreat at the convent of the Sacred Heart, in Roscrea, Co. Tipperary, by Father Vincent. Ended 27 August.
- August 20 Father Bernard, Rector of Saint Saviour's, Broadway, and Father Master of the novices, went to Stroud, Gloucestershire, to assist at the some opening of the new church, built there by the Dominicans of Woodchester. The Passionists where the founders of both these places. After we had left Woodchester our friends the Dominicans took our place, and in few years the Fathers were able to build a magnificent monastery in Woodchester, and a splendid church in Stroud. The pontifical High Mass was sung by Dr Clifford, Bishop of the Diocese, with all possible solemnity. The sermon on the occasion was preached by the great Cardinal Wiseman in the presence of a very large audience, amongst them were also many Protestants. In the afternoon solemn Vespers were sung, and the Very Reverend Dr Sweeney O.S.B. preached a most eloquent sermon. At the speeches which were made after the luncheon, Cardinal Wiseman made a very flattering eulogium of the Passionists who were the first after the Reformation to evangelise the people of Stroud.
- August 24 The Passionist Fathers at Saint Saviour's, Broadway, were honoured with a visit of Lord and Lady Fielding, afterwards Earl of Denbigh, Lord and Lady Campden, afterwards Earl of Gainsborough, the honourable and Reverend Monsignor Haward, afterwards Cardinal, and an Oratorian Father, and a lay gentleman. When Lord Campden had any visitor at Campden House, he made it his duty, as he told us more than once, to bring them to visit our monastery.
- August 25 Clothing of Brother Osmund of the Blessed Virgin Mary, Mooney. He was a very good young man, but was found that the religious life was not fit for him. By the advice of his Superior he left the Novitiate on 6 October following. His parents, who lived near Mount Argus, Dublin, were great friends of the Passionists.
- September 1 When our new Provincial, Father Ignatius Paoli came to this Province, the first thing he did was to visit all the Retreats of the Anglo-Hibernian Province, to see all his subjects, and to put a remedy to any disorder or irregularity he might find amongst the religious. Wherever he went he found that our lay brothers were not well up in the way of preparing food for the religious, nor very particular in economy. It happened that whilst he was thinking how to remedy this inconvenience he met the Superior of the Dominicans of Woodchester, and the conversation turning on the ordinary difficulties which usually attend new foundations, our Provincial told his friend of the want amongst us of an experienced lay brother for the training of our lay novices in cooking, house keeping, &.... Father Prior answered that in that respect the Dominicans were

fortunate enough as to have two excellent lay brothers, who were just then at Woodchester, but the best one of the two was unfortunately in delicate health. After some further conversation on the matter our Provincial proposed to let the sick brother go to Broadway for a change of air, and as far as the state of health would permit to instruct our lay novices and by so doing he would do a great act of charity towards us.

The proposal of our Provincial being kindly accepted by the good Father Prior, Brother Dominic Platt, was sent to Broadway without delay, on 1 September of this year, where he remained till the 29th of October.

Brother Dominic began immediately his task of instructing not only the novices but several others of our young professed lay brothers, who had been sent to Broadway by Father Provincial from the other retreats of the Province, and in a short time we began to experience the effect of the teaching of our good friend, by having the food tastefully prepared and with great deal of economy, so much so, that whatever came to the refectory the poor religious could eat, and relish it. Before Brother Dominic's arrival, more than half of the food would return to the kitchen untouched, because we could not eat it.

Brother Dominic's method in teaching his pupils was first by preparing the food himself in the presence of the novices, giving them practical instruction how to season it; then he made them do the same, and correcting them when he saw any mistake.

During the two months that he was in our retreat, besides the care and interest he took in teaching his pupils in the way of preparing and cooking food, and in house keeping, he gave us also great edification by his good example, and in the practise of all virtues. He paid the greatest respect to the priests, and deference to the other religious. The day before his arrival at the retreat we had prepared for him one of the best rooms, better furnished than the rest, on consideration of the delicate state of his health. As soon as he found out that his room was better furnished than the others, he asked as a favour to let him select his own. The Rector had already given to him the keys of all the rooms, and told him that he had full power to select for himself any room he liked. The true son of Saint Dominic made indeed the selection, and took the smallest, the poorest, and most inconvenient cell we had in the house. Those who have been in Broadway can tell what kind of cell is that one, over the hall door, only 7 ft by 6, where he seemed as happy as a Prince. The good Brother Dominic had brought blessings in the Novitiate house, and other houses of the Province, and parted from us with the blessings of every member of our community, and thanks from Father Provincial.

- October 5 Retreat to the students and superiors at the Irish College, Paris, by Father Vincent. Ended 12 October. Father Vincent Grotti has always been great friend of the Irish people in general and of the clergy in particular, especially since the foundation in Dublin in 1856, and exhibited himself always ready to work for his dear friends in any part of the world, if requested by the Irish bishops.
- October 21 The Very Reverend Matthew Collier C.C. of Rathmines, who afterwards became P.P. of Avoca first and P.P. of Saint Agatha after, paid a visit to Saint Saviour's, Broadway. Father Collier was the principal instrument in the hands of God in finding for us the house and land of Mount Argus, Dublin. From that time to the present the saintly Father Collier continues to be a great and sincere friend of the Passionists. Died 28 October, 1892. R.I.P.

- Nov. 12 On this day were clothed with the holy habit the following three postulants: Confrater James of Blessed Paul, Callaghan; Confrater Simone of the Blessed Redeemer, Jordan, and Brother Sylvester of the Blessed Virgin Mary, Macklin. Confrater Simone left the Novitiate on the 12th of the next month: Confrater James made his profession in due time, with Brother Sylvester, but after it he began to waver about his vocation, and at last left the Congregation in the year 1862. Brother Sylvester has been always a very good religious, making himself useful, and takes great interest in any office his Superiors made put him. At present he is here at Mount Argus, holding principally the office of the infirmarian, and porter. (1887)
- Nov. 20 Charity sermon preached by Father Vincent in the church "Mary Immaculate" of Rathmines, in behalf of the new schools at Harold's Cross, Dublin, in which at this time were frequented by 1,000 children, and even more. In process of time when the Sisters of Charity were able to open the spacious school at Mary Mount, Harold's Cross, they took to teach gratuitously the girls of the district, and the boys had the old building to themselves exclusively.
- December 26 Retreat to the Sisters of Mercy at Birr, King's County, by Father Vincent. Ended 1 January 1858.
- December In the course of this year were built and opened the spacious schools in Peasley Cross, near Saint Helen's, Lancashire, by our own fathers of Saint Anne's, Sutton. At that time our parish extended as far as Peasley Cross, and the poor children had no school in that increasing locality, and were obliged to walk to Sutton to attend school there. Father Bernardine, Rector of our Retreat, with the consent and approval of the Bishop, succeeded in building the schools there, and the children were spared the trouble of walking so far. The boys were taught by a school master, and the girls by the Sisters of the Holy Family, who afterwards took the name of Sisters of the Cross and Passion. These nuns were also the teachers of the girls in Sutton

In conclusion to the records of this year we shall mention the names of two of our Fathers who left the Congregation. One was Father Honorius of Saint Aloysius, alias John Magin, who left on the 23rd of January, 1857, and the other was Father Albert of Saint Michael, Opbroek. Just few words of both of them. Father Honorius was a Roman by birth, and was born on 20 February, 1823. He was clothed in the Novitiate of Paliano, on the 24th. May, 1838, and made his profession on the 25th of the same month of the following year. He came to England in 1848 with Father Louis Giurlani, and Father Andrew De Andreis, both of whom also left the Congregation. (See page 236 and 240.) Father Honorius held the office of Vice-Rector at Woodchester, and for some time that of Superior of Saint Anne's, Sutton. In a short time learned the English language to perfection, but spoke it with too much affectation, which was not proper for a foreigner. He had very good talents, was well versed in music, and had an excellent good voice, which would have fitted him for a missionary. At the same time he was very sarcastic in dealing with others, but especially with those who chanced in some way or other to be under him: was also too fond of worldly and vain appearance, and too particular at the "toilet". Nature had also contributed to

his personal appearance, uniting in him the "fine priest, and the perfect gentleman". He had been a companion with several other Fathers in missions, and his sermons or instructions were considered to be very learned and full of solid matter. We may say of him, that he possessed many good qualities, in one way, but also many failings and faults in the other.

I am not aware of the real reason for his leaving the Congregation. Perhaps it was "failing health"!! Whatever may be the reason, he left us on 23 January, 1857. For some time he was chaplain of Lord Campden, then Chaplain in a convent of nuns. During this time he made application to our Father General, requesting him to take him back to the Order. After repeated requests, the Father General gave his consent, but the "petitioner" never came! He went to Scotland and there he was appointed missionary priest of Lennoxton, Stirlingshire.

The other who left us this year was Father Albert of Saint Michael. He was born in Rulcht, Liege, Belgium. Received the habit on the 28th of May, 1845, at Ere, press de Tournay, and made his profession on 1 June of the following year. After his profession he was sent to England by Father Dominic, to begin his studies with the English students at Woodchester. Father Albert had an extraordinary talent for soon learning languages. Besides his own Dutch language, he learned to perfection the Latin, Greek, Hebrew, Italian, French, German, and English languages. He was also a first rate controversialist (but too severe and cutting to excess.) Had he contained himself within the limits of dignified reasoning, he could have done an immense good amongst Protestants. I am not aware of whether he ever made a convert. He left the Congregation on 18 November, 1857.

1858

- January 9 Our secular congregation in Broadway after eight years since our arrival there had increased very much in numbers, and I may say in fervour also. Father Bernard, who had the care of their souls, was very anxious that people should have a mission given by some other missionary, who would stir them up to a greater fervour, and to have the principles of the Catholic religion more deeply rooted in their mind.
There was in England at this time a saintly apostolic man, who was lifted by God in a special manner to be the apostle of children. His name was Father Furness, member of the Congregation of the most Holy Redeemer, commonly called Redemptorists. He was well known by all the Catholics of England, having spent many years in giving missions everywhere, but especially to children. Father Bernard request this holy Father to give the mission to our people in general, and to the children in particular, and Father Furness did not make us wait long for his arrival at Broadway.
He began the mission on 9 January, 1858, and ended it on the 25th of the same month. Great fruit was derived from this mission by the grown-up people, but especially by the children. It was beneficial also to Protestants, fourteen of them became Catholics and were received into the church by the same missionary. 20 children were admitted to the first communion.
- January 10 Mission at Holy Trinity Chapel, Duckhead, Bermondsay, London, by Father Ignatius Spencer and Father Raphael. Ended 31 January.
- January 11 Retreat to the young ladies at the convent of the sacred heart, Roscrea, Co. Tipperary, by Father Vincent. Ended 16 January.
- Feb. 8 Retreat to the community at Saint Anne's, Sutton, near Saint Helen's, by Father Vincent. Ended 16 February.
- Feb. 8 Retreat to the community at Saint Saviour's, Broadway, by Father Leonard. Ended 16 February.
- Feb. 8 Retreat to the community at Saint Paul's, Mount Argus, Dublin, by Father Bernard. Ended 16 February.
- Feb. 8 Retreat to the community at the Hyde, London, by Father Raphael and Father Aloysius. Ended 16 February.
- Feb. 17 Mission at St. Michan's, St. Anne's St., Dublin, by Father Leonard. Ended 28 February.
- Feb. 21 Mission and Kilmore, Co. Wexford, by Father Vincent, Father Ignatius Spencer, and Father Bernardine. Ended March 7th. During the mission were given 7,000 communions.
- Feb. 21 Mission at Saint Mary's, Brewood, Staffordshire, by Father Bernard and Father Aloysius. Ended 28 February.

- March 1 Retreat at Saint Thomas, Bloxwich, Walsall, Staffordshire, by Father Aloysius. Ended March 11th.
- March 14 Public retreat at Saint Paul's, Mount Argus, Dublin, by Father Vincent and Father Osmund. Ended 28 March.
During the retreat all the Fathers helped, indeed were constantly in the confessionals in the chapel, sacristy, and inside of the retreat. The people attended by thousands, coming from the city and country.
- March 17 Public retreat at Hanley, Stoke-on-Trent, Staffordshire, by Father Aloysius. Ended 28 March.
There was no chapel at Hanley just then, but was engaged an upper part of a large iron foundry, where the mission was given. It was a very successful mission. Eight Protestants were received into the church, and 30 children of Catholic parents were baptised.
After this retreat steps were taken towards building some chapel or church, and by the help especially of the Irish people, a beautiful church was built and opened few years after. This church is dedicated to our Blessed Lady, and Saint Patrick, and at present there are two priests serving it, both Irish.
- March 22 On this day was held a Legal Ecclesiastical Court, for the revision of the body of our saintly Father Dominic of the Mother of God, who had died at Reading, 27 August, 1849, (See page 85 of this book.) was buried at Aston Hall. In January, 1855 (see page 70) his body was taken to Saint Wilfrid's, Cotton Hall. On 6 November of this same year, the same body was examined privately, and been recognised to be the same body by those who had laid him in the coffin, previous (to its removal to Saint Wilfrid), it was sent to Saint Anne's, Sutton, on the same day, and left on the vaults of the same church. (See page 221.)
The following process is copied "in extensum" from the legal one, which is kept in the Archives of the Retreat of Saint Anne's, Sutton. The court took place on 15 April. The decree was dated this day.
"I George Fisher, priest, and Dean of Saint Bede's, by virtue of powers received from the Right Reverend Father in God Alexander, Bishop of Liverpool, dated 22 March, 1858, open this court to verify the body of Father Dominic of the Mother of God, Passionist, who died at Reading, 27 August, 1849, and to see the same suitably buried."

"Brother Alphonsus of Saint Joseph makes the following declaration, on the truth of the Holy Gospels, that Father Dominic died at Reading, on 27 August, 1849, and was brought from thence, by railway to Stone, and received there by the deponent who accompanied it to Aston Hall, Staffordshire, where it was buried. A vault made in the sanctuary of the church at Aston was the place of interment. It remained there from August, 1849, until 26 October, 1854, when it was removed to another vault (appropriated to the religious) close to the burial ground of the same church, in the presence of Father Vincent of Saint Joseph, Provincial of the Passionist Fathers in England, and of Father Louis of the Blessed Virgin, Superior of the said house."
"On the occasion of the second interment at Aston, the body was taken out of the lead coffin, by Brother Alphonsus, deponent, and Brother Dominic of the Mother of God."

"Brother Alphonsus, deponent, was unable to recognise the features, but the body was found incorrupt, the face was black and swollen, the chest fair and sound."

"On the 13th of January, 1855, the coffin of the said Father Dominic was again opened, the body taken and placed in a new coffin, and the body was found quite flexible by Brother Alphonsus, deponent, at this time, the body was removed by Brother Alphonsus from the last place of interment at Aston Hall, to Saint Wilfrid's, Cotton, Staffordshire, the same Brother having placed the coffin in the cart which conveyed it away, and received it at Saint Wilfrid's. It was placed in a bedroom of the said monastery."

"Here Father Leonard deposes that the body remained in the above mentioned room for some months, whence it was removed to a lower room in the same house. Previous to removing the body to Sutton, in Lancashire, the body was again examined by the said Father Leonard and Father Vincent and Brother Joseph, who found the body greatly altered."

"Having placed the habit on the body and closed the coffin, it was translated to the retreat of Saint Anne's, Sutton, Lancashire, on 10 November, 1855, accompanied by the said Father Leonard, where it was deposited in the room of the said house which is under the sanctuary."

"N.B. Father Leonard, deponent, further states that the coffin was accidentally detained at the station called "Oakmore" and its transit to Sutton delayed in consequence two days, but on its reaching the said house, the coffin was recognised by the deponent Father Leonard."

Signature - "Father Leonard of the Sacred Heart, Passionist"

"Father Alphonsus of the Blessed Virgin deposes that the coffin was opened on 12 October, 1857, and found by him to be in the following state: the body was covered with wet and decayed straw and sawdust, the under linen was quite decayed, the habit partially decayed, the body was dry with the exception of a place between the shoulders, about a hands breath, which was moist, but emitted no corrupt smell. The ears and nose were nearly gone, there was an aperture in the throat, the hands were black but entire; one or two of the nails in cleaning the body fell off. The feet were in the same state as the hands, one or two of the nails also fell off in handling them; the joints of the body were to a certain extent all flexible, the hip joint was more particularly so."

"Father Alphonsus deposes that the body was removed in the same coffin in which it had come from Saint Wilfrid's, from the room under the sanctuary to the tower of the church at Sutton. Here it was taken out of its coffin, and the body was dried and re-clothed."

"It was clothed with a linen shirt, a flannel shirt, linen drawers, stockings, the religious habit of the Passionist order, with cincture, and badge of the Congregation, a black stole, and brass crucifix, completed the clothing."
(Signature) Alphonsus of the Blessed Virgin Mary.

"Father Ignatius of the Infant Jesus, Provincial, deposes that some time in November, 1857, he was present when the lid of the coffin was raised. He remarked that the face had not the nose, that there was a hole in the cheek, and another in the neck. Father Ignatius, Provincial, ordered the lid to be closed, and the coffin to be bound with tape on which five seals of the order were affixed."

"Father Ignatius, Provincial, deposes that the coffin remained thus sealed until 15 April, 1858."

(Signature) Ignatius of the Infant Jesus, Provincial.

"On 15 April, 1858, a court was opened at the retreat of the Passionists, Sutton, by order of the Right Reverend Alexander Goss, Bishop of Liverpool, for the identification of the body of the Reverend Father Dominic."

"The court was opened on the above named day by the Reverend George Fisher, Dean of Saint Bede's, and by the Reverend Thomas Kiernan, Miss. Ap: Notary, both of whom had been appointed by the bishop of Liverpool, with full power for the purpose of identifying the body of the said Father Dominic."

"The Reverend J. P. Hall, O.S.B. was also present. The coffin was opened on the fifteenth day of April, 1858, in the presence of the whole community of the Order of the Passion at Sutton; of the reverend George Fisher, the Reverend Thomas Kiernan, and the Reverend John Hall, Dr James Eager was the attending physician."

"The seals affixed by Father Ignatius were found entire, the lid was raised, and the body was seen to be enveloped in a sheet, which being unfolded, the remains were seen clothed in the habit of the order, a black stole, brass Cross, and stockings on the feet, a linen cloth, and flannel were also seen on the chest. The skin was hard and shrivelled, the hands mouldy on the surface; the face had no feature left; the neck had a large hole in it; the limbs were partially flexible; the nails were dry and shrivelled."

"From the coffin was taken a bottle, sealed and placed there either by, or in the presence of Brother Alphonsus, containing three papers which accompany this report."

"The bottle was place there on its second burial at Aston Hall, Staffordshire. The dimensions of the coffin were 6 ft 4 in long, 1 ft 9 in wide, 1 ft 2 in deep. The lid of the coffin was closed and screwed on and sealed with eight seals by the Reverend George Fisher, Dean of Saint Bede's, the Reverend Thomas Kiernan Miss. Ap: being present, and the Reverend John Hall also being witness."

"By order of the Dean, the coffin was removed to a vault under the Lady Chapel, where the coffin was placed and bricked up on the said fifteenth day of April, 1858. The seals bear the initials G. F. The upper and lower parts of the vault are of stone, the sides of brick. The vault is 8 ft in length, 2 ft 9 in in width, and inside 2 ft deep."

"I, the Reverend Thomas Kiernan Miss: Ap: have acted as notary in the case of the verification of the body of Father Dominic, in virtue of power delegated to me by the Right Reverend Alexander Goss, Bishop of Liverpool, bearing date, Saint Edwards College, 22 March, 1858."

"The Report of the Physician on the Body of Father Dominick"

"This is to certify that I have examined a body, said to be that of Father Dominic of the Mother of God, and founded in a state of decomposition, at Sutton, near Saint Helen's.

James Eagar M.D.
Liverpool 15th. April, 1858.

All the witnesses, Physician included, gave their evidence on the truth of Holy Gospels.

George Fisher, Dean of Saint Bede's.

John Hall O.S.B. Miss: Ap: Test instrum:
Celestine of our Most Holy Redeemer, Test instrum:
Brother Alphonsus of Saint Joseph.
Leonard of the Sacred Heart.
Alphonsus of the Blessed Virgin Mary.
Bernardine of the Sacred Heart of Mary.
Ignatius of the Infant Jesus Provincial.
Joseph of Saint Bernard.
Anthony of Saint John Ap:
George of Jesus Crucified.
Felix a Nativitate Beatae Virginis.
Thomas Kiernan, Notary.
George Fisher.

"The following certificates are copied from three papers found in a bottle in the coffin, which contained the body of Father Dominic. The bottle was sealed with the seal of the congregation.

G. Fisher Dean. 16 April, 1858. Sutton.

- - - - Jesu Christi Passio - - - -

"Corpus Servi Dei Patris Dominici a Matre Dei Sacerdotis Professus et Provincialis Congregationis Passionis Domini Nostri Jesu Christi in Agnolia qui decessit e vita in Reading, Comitatu Birkshire, Anno Domini 1849, die 27 Augusti, aetatis suae 56, post multos labores per novem circiter annos pro conversione Anglorum. Requiescat in Pace."

J. X. P.

"I, Father Vincent of Saint Joseph, Provincial of the Passionist Fathers in England, with the two undersigned Fathers, Louis of the Blessed Virgin Mary, Superior of this house of Saint Michael, at Aston, and Charles of Saint Andrew, testify that having extracted the body of our late Provincial, Father Dominic of the Mother of God, from the place where it had been buried in August, 1849, viz. in the sanctuary of this Church, and found it incorrupt, we have buried him again in the so-called vault close to the burial ground, this 26th. day of October, 1854.

Vincent of Saint Joseph Provincial.

Louis of the Blessed Virgin Mary Superior
Journals of Saint Andrew."

J. X. P.

"I, Vincent of Saint Joseph, Provincial of the Passionists in England, do hereby testify that on the 13th of January, 1855, the body of our late Provincial, the Very Reverend Father Dominic of the Mother of God, was removed from the so-called vault, at Aston Hall, near Stone, Staffordshire, and the coffin being opened again in the presence of four witnesses viz. Fathers Louis of the Blessed Virgin, Leonard of the Sacred Heart of Jesus, Brothers Alphonsus of the Blessed Sacrament (probably this must be a mistake, the proper name of Brother

Alphonsus being "of Saint Joseph") and Dominic of the Mother of God, the body of the said Reverend Father Dominic was found still sound, though a little altered in colour."

"Two days afterwards being placed in a new coffin it was conveyed to Saint Wilfrid's Retreat, Cotton, Staffordshire, where it was kept to this day, 6 November 1855, on which day, in the presence of four witnesses viz. Very Reverend Father Vincent of Saint Joseph Provincial, Fathers Louis of the Blessed Virgin Mary, Leonard of the Sacred Heart of Jesus, and Brother Joseph of Saint Francis, the aforesaid coffin was opened, and the body was found greatly altered, though compact; having placed the habit on the body, and closed the coffin, it was translated to our retreat of Saint Anne's, Sutton, near Saint Helens, Lancashire, on 10 November, 1855, accompanied by Father Leonard of the Sacred Heart of Jesus, where it was deposited in the room under the sanctuary."

(Signed) Vincent of Saint Joseph Provincial.

(Signed) Louis of the Blessed Virgin Mary Passionist.

(Signed) Leonard of the sacred Heart Passionist.

(Signed) Brother Joseph of Saint Francis Passionist.

"Having compared this copy with the original drawn up by the Reverend Thomas Kiernan, Notary, and deposited by him in the Archives of the Bishop of Liverpool, I certify that it is conformable with the said original Instrument, and In proof whereof, I have signed my name on the margin of each sheet."

George Fisher Dean of Saint Bede's.

Several graces, approaching to miracles, had been reported wrought as it is said by the intercession of the servant of God, Father Dominic of the Mother of God, but as they were never verified by any legal process we omit to mention them. The following one is given by Sister Mary Paul of the Cross, as having happened in her own person. We insert it here in her own words it we have copied from her own handwriting.

Holy Cross Convent, 1859

"Having suffered for six weeks from a very painful abscess under the right arm and having applied several remedies without producing any effect, it was deemed expedient by the Superiors to have recourse to a physician. But before doing so I begged permission to try first what prayer could do. Having heard of the many virtues of a great servant of God, Father Dominic of the Passionist Order, (whose body was at that time discovered to be entire after the lapse of several years) I obtained from a lady benefactress of the Passionists a small portion of the hair of this holy Father, and applied it to the abscess when retiring to bed at night."

"On a waking in the morning, to my astonishment and that of all present who had seen me on the preceding day, I found myself perfectly cured and nothing remained even to show that there had been an abscess, or anything of the kind."

(Signed) "Sister Mary Paul of the Cross."

"A Sister of the Holy Family."

N.B. This sister Mary Paul is still alive (21 November, 1887) and is in the Convent of Holy Cross, Sutton, near Saint Helen's. This very year (1887) another revision of the body of Father Dominic has taken place, previous to the introducing "Causa Beatificationis" of the said servant of God, Father Dominic. The Postulator of the said "Causa", the Very Reverend Father Damasus, Procurator General of our Congregation, came to England and Ireland to form the

necessary process. He took notes of every information he could get from this very book, from other books kept in the retreats of the Province, from verbal informations given by those who knew Father Dominic, and several other resources. He went to Belgium, and there met several priests and religious who knew the servant of God. Cardinal Newman who had been received into the church by Father Dominic (see October 9, 10, 11, 1845, page 42.) took up the "Causa" and promised to do his best to help Father Damasus. Cardinal Manning, Dr. O'Reilly, Bishop of Liverpool, did the same. At last the said Father Damasus left Father Bernardine Carosi, one of our old Fathers, as a "locum tenens" with full power to proceed in the canonical investigations, on the virtues and miracles wrought by the intercession of the servant of God, Father Dominic.

- March 26 Final settlement of Mount Argus estate in favour of the Passionist Fathers. (See August 15th, 1856, page 251.)
We had taken possession of Mt. Argus estate on 15 August, 1856, but as the said property had been put in the Probate Court, to obtain or purchase it with permanent title. From that date to this we held the property only on tenant's right. On this day it was sold by auction, and we bought it "In perpetuity".
- April 6 Mission at Houghton-le-Spring, Durham, by Father Ignatius (Spencer) and Father Leonard. Ended 18 April.
- April 25 Mission at Blanchardstown, Co. Dublin, by Father Vincent, Father Ignatius Spencer, Father Bernard, and Father Bernardine. Ended 23 May. During the mission were given 10,000 communions. This was indeed a Grand mission in every respect, and the good people availed themselves of the opportunity afforded to them.
After the departure of the missionaries from Blanchardstown one of the youths who had attended the mission constantly and had served the early and late masses in the church, undertook the task of going round amongst his companions to collect some money amongst them for the purpose of making up a sufficient amount as to enable him to purchase a large missal, to have it presented to Father Bernard as a token of gratitude for the great interest the good Father had taken in their regard. Every child of the parish, boys and girls, gave their penny, and in seven or eight months of time, the good youth (Master Thomas Joseph Kelly) collected a sufficient sum of money to buy the missal, and on 1 February of the following year it was presented to Father Bernard, with the following inscription inside. "Presented to the Very Reverend Father Bernard Passionist, by the children attending the schools of Saint Bridget's Parish, Blanchardstown, Co. Dublin, 1 February, 1859." The parcel, or box, containing the missal reached Broadway on 31 January, vigil of the patron saint of the parish.
In the private letter written by master Tommy to Father Bernard it was requested that the missal should be used for the first time on the feast of Saint Bridget... Father Bernard, who was Rector not only used the missal as requested but he offered up that mass for the children who had contributed their share in buying it. The altar was beautifully decorated with flowers and candles. All the novices attended at it in surplice, and offered their communion for the same intention of the mass.
Five years the promoter of the subscription for the said missal entered our Novitiate, in due time was ordained priest, became a very good missionary, was

sent to the foundation in Mexico, and died in our retreat of Saint Joseph, Baltimore, America, on the 8th. of September, 1875. His name was Father Xavier of the Blessed Virgin, Kelly.

April 30

Whilst the community of Saint Saviour's, Broadway, and a large congregation of seculars, were in the church for the devotions of our Blessed Lady for the month of May (which we always begin on the 30th. of April) a fire broke out in the sacristy which threatened great destruction. By the prompt efforts and presence of mind of some novices, assisted by some men of the congregation who were in the church, the fire was put out, were not before it had caused the destruction of property about the value of 50 or £60. Unfortunately the place was not insured, and of course we were obliged to suffer the damage.

The full account of the fire will be found in the first volume of the biography... Chapter 27, page 30. We will only mention here something which was considered very wonderful.

On the wall of the sacristy room there were (besides a large painting of the "Ecce Homo" which was entirely burned) many other frames of different sizes, which of course were all burned and the glass smashed to thousand pieces. One of these frames, a very large one, contained the picture of our Holy Father Pius IX, which picture, and its splendid carved frame, had been presented to us by the late John Earl of Shrewsbury, of Alton Towers.

After the fire had been put out we went into the sacristy (I was one of them) and found everything burned except the picture of the Holy Father (which was on paper) "untouched", although the glass was found smashed in pieces and the frame itself very much burned. We never could understand how this picture, printed on paper, could have escaped untouched when everything else in the room had been burnt to ashes. I was the first to discover what I call "miracle" and before I took it up from the ashes surrounding it, I knelt down and affectionately kissed it over and over again.

This picture is still kept in the same sacristy, and in the same place where it stood on the day of the fire. I saw it on 28 September (1887) where I had put it up myself, after having put a new glass on, and the frame repaired, almost to its original state, more than 30 years ago.

May 2

Clothing of Confrater Anthony of the Blessed Virgin Mary, O'Connell, Markey. In due time he made his profession and was ordained priest. After his ordination he was appointed lector of the students, having every qualification for such a responsible office, being an excellent and learned good religious. About the year 1863 or 64 he was sent to Havana, Cuba to collect means for paying the heavy debts of the Province, but shortly after his arrival there he got malignant fever, and died there on 17 November, 1865, being attended by one of the good Jesuit Fathers.

On the same day and with our dear Father Anthony was clothed also a lay brother who took the name of Brother Austin of the Blessed Virgin Mary, Gannon. Brother Austin did not persevere, but left us on the following month of August. He was the very man who put out the fire in the sacristy as mentioned above. He had been a policeman and he was the first, indeed the only one, who entered the burning room, and being well provided with water handed to him by his fellow novices, in a short time succeeded in quenching the flames, but when he came out

from the room his hair was burned to the skin, and almost suffocated by the smoke.

May 14

From the time we first settled ourselves at Broadway, we kept there the special devotions of the month of May in honour of our Blessed Lady, with great solemnity, and generally speaking these public devotions were always attended by the people. But it would appear that this state of affairs was by no means pleasing to his satanic majesty, who as everyone knows does not much relish devotion to the Blessed Mother of God. He therefore never failed each succeeding year to manifest his disapproval of our conduct in some very serious way, as we have seen above, speaking about the fire in our sacristy, the material cause of it we never could find, but at the same time not a single year passed by without our experiencing in some special manner the protection of Mary. This year we had ample experience of the truth of both these statements.

Now that of see, how our Blessed Lady manifested her protection and listened to our prayers. Besides the primary intention of these devotions, which was to honour our Blessed Mother in her sweet month, we had also the intention of offering these devotions for the conversion of poor Protestants, having every year experienced the efficacy of her prayers by the conversion of many of them. This year we added another intention of which I shall speak below, concerning the purchase at Highgate, London.

On this day (14 May) an elderly man came to the door of our retreat in Broadway, and presented a note which ran thus: "Reverend Sir. For the love of God, of the Blessed Virgin, and of our Holy religion, I beg of you to come to Burton, to give the last consolations to my dear brother, who is near death." Without losing time the Rector sent Father Sebastian to attend the poor dying man. The distance from Broadway to Burton was between eight and nine miles, but the bearer of the note, having a trap with him, they reached the poor sick man's house in an hour and half. Father Sebastian found there the man was indeed near his death. He was a Protestant, as well as the rest of the family were Protestants, but Father Sebastian found the sick man very well instructed in the Catholic religion. He had read (as he told to the priest) many Catholic books, but especially "The Poor Man's Catechism" which he knew almost by heart. For a long time previous to his illness, he had been using "The Garden of the Soul" for saying his prayers; he had declared many a time to his family that he felt quite confident that he would not die before seeing a priest of the holy Catholic Church. Our Blessed Lady interceded for him, and his holy desires were accomplished.

Father Sebastian finding the sick man so well prepared and so well disposed, first heard his confession, baptised him "sub conditione", gave him absolution, administered the Holy Viaticum, and Extreme Unction, and few minutes after the poor man lost his speech, and never again recovered it. He died on the sixteenth, perfectly happy and resigned to the will of God. R.I.P.

It may be reasonably concluded that this happy man owed this extraordinary grace to her who is the "Refuge of Sinners". After some time we heard that everyone in that house became Catholics. When we heard the death of the happy man, the news was soon spread amongst the people of Broadway, and they joined us in the Holy Rosary and other prayers which we said during the May devotions.

May 27

We have said above that besides the intention of honouring our Blessed Lady, and of obtaining by her intercession the conversion of poor Protestants, this year we

had an extra intention, which is the following. Our Father Provincial, Father Ignatius Paoli, had requested us to pray fervently that he might succeed in getting a piece of land with the annexed house in Highgate, London, which just then was to be sold by auction.

The retreat which we had at the Hyde, Edgware Road, being too far from the city, Father Provincial, as well as the other Superiors, were anxious to have a place nearer to London, and Father Provincial who saw many obstacles in the way of our getting it by the human means, requested the novices especially to pray to our Blessed Lady and Saint Joseph to remove the said obstacles. The auction came on this day, and on the following morning to our great joy and delight we received the following short, but consoling letter,

London, 27 May, 1858.

My dear Father Salvian

"At 2.00 the new property at Highgate began to belong to the Passionists. At costs £4,450."

Yours affectionately

Ignatius Provincial.

At the evening May service, we informed the congregation of another great favour received by the intercession of our Blessed Lady, and rendered her our grateful prayers in thanksgiving of it.

- May 30 Mission at Castlepollard, Westmeath, by Father Vincent, Father Ignatius Spencer, Father Bernardine, and Father Leonard. Ended 20 June of. Were given 6,000 communions and 600 were confirmed by the Bishop.
- June 4 Clothing of Confrater Aloysius of Saint Joseph, Hines. He did not stay long in the Novitiate, but left on the 25th of the same month.
On the same day was clothed also Brother Andrew of Saint Teresa, Brady. In due time made his profession and was a very pious and obedient lay brother. What came upon them I do not know, but one fine morning in February, 1879, I was told that Brother Andrew had left us.
- June 17 Terrific thunders and lightnings in and about Broadway from eight to twelve at night. All the community of the retreat were terribly frightened. Between ten and 11.00, as the thunders were more terrific, great many of us rushed into the choir to pray, expecting every moment to be crushed by the fall of the roof. The Superior seeing that the terror and fear of the poor religious instead of diminishing was increasing, caused the rattle to be sounded, and as soon as the whole community was in the choir, matins was began, and we chanted it in a high tone, and with great fervour. In this way the crash other thunders being as it were drowned, we recovered a little from the fright. Strange to say, when matins was over, which was about 12.00, the storm had passed away and we went to bed and slept till six in the morning undisturbed by thunders or winds.
Great damage was done everywhere. Trees and chimneys were thrown down. The streets were covered with slates and tiles everywhere, and the roofs almost all uncovered. The lightning had fallen into several houses, but fortunately no person was injured, except the terrible fright. Several of our large trees in the garden were thrown down, and innumerable slates were carried away by the wind. For several

days after the slaters and masons were to be seen working incessantly in repairing the damage.

June 25

Clothing of Brother Francis of the Sacred Heart, Edgworth. In due time he made his profession, and made himself very useful and was very attentive and diligent in any office given to him by his Superior. Being a first rate brewer, having served his time in one of the breweries in Lancashire, he was sent here and there in our retreats to brew beer for the use of the communities. After some years he was appointed as collector of alms for the support of the community. He was always a very exemplary, good and pious religious.

In May, 1869, a wise decree was made at the General Chapter to have the secular dress of the lay brothers a little altered in the collar of the coat, as well as in the Roman collar. As we shall speak in extensum about this matter in its proper place, at present we shall only say that our brave Brother Francis would not submit, and hence threw away the collar entirely and put on the secular dress, and now has taken his post as car driver at the corner of Nassau St., Dublin.

June

At page 148 of this book by have already given a short account of the foundation of the Institute of the Sisters of the Holy Family (who afterwards being canonically affiliated to our Order of the Passion, took the name of "Sisters of the Cross and Passion of our Lord Jesus Christ") as well as a sketch of their progress &.....

Experience teaches us that the works of God are always accompanied by oppositions and trials, and many other things of this sort. So it was with the Sisters of the Passion. It had been founded in 1851, as we have said above, and after seven years of struggling with many difficulties and oppositions, now it had come to the point of being suppressed and entirely destroyed, if it was not for the protection of God, who had permitted the trials to purify more and more his holy work. To show this we shall give the account of these trials as supplied to us by the Superioress of the Institute, Reverend Mother Margaret.

"On Saturday, 3 July, 1858, Father Bernard Passionist began a retreat to the nuns of (then) Holy Family, at the convent of Saint Joseph, Leveshulme, near Manchester, under rather peculiar circumstances. On the following day after the retreat had began, Father Bernard went to see the Vicar General, Very Reverend Mr. Croskill, of St. Augustine's, Manchester, to ask him the necessary faculties for confessions &... After dinner Mr Croskill began to speak in private to Father Bernard, regarding the state of the community to whom he was about to give the retreat. Father Bernard was led to understand that the said community was about to be dissolved, and that they were only waiting for a favourable opportunity of so doing.

The reasons alleged were:

- 1st. That they were not self supporting.
2. The dress caused remarks in public.
3. The rules were not kept.
4. That the object of its establishment had not been obtained, viz. a refuge for factory girls.
5. That they were not able to teach in schools.
6. That they were always travelling in railways and omnibus.

7. That great tyranny was employed in the government of the Institute, as for example, three professed Sisters being locked up in a room for two or three months. &.....

When Father Bernard heard these things from such Holy and prudent Vicar General he became perplexed and did not know whether to give the retreat or not; for it seemed unfair to urge the Sisters on to fervour and love for the Institute, which might be torn asunder in a few days after his departure.

At the end of this interview Father Bernard went back to Leveshulme, pondering on what he had better to do for the best. When he reached the convent he called for the superioress and gave her some hints on the state of affairs. She seemed to be well aware of the whole thing, but could not find one of would come to their deliverance.

"Father Bernard then began to examine into the real state of the Institute, both spiritual and financial; took note of everything "pro" and "con" on paper. The next morning he started off to see the Bishop, to whom he opened the sad case. The Bishop knew all that was said about the Institute, but did not believe everything, as he had but recently paid his official visit to the convent, and was well pleased with what he saw and heard."

"Father Bernard told the Bishop that he could not conscientiously give the retreat under present circumstances, but if his Lordship would immediately get the affair investigated, he would begin the retreat and speak on general subjects, so as not to give cause of alarm to the novices, who were totally ignorant of their uncertain position."

"The Bishop agreed to do this, and gave Father Bernard a note for the Vicar General, requesting his immediate attendance on his Lordship. It seems that the Vicar General had some qualms of conscience during the night, and perhaps thought this a favourable time for bringing things to a final close, for he reached the Bishop's house before Father Bernard reached his; so that Father Bernard had to sit down and wait for his return."

"It was not long before he came in, and the first word was well, Father Bernard, the Bishop has appointed three canons to investigate the state of the Institute, and to report to him, and from this report his Lordship would decide the fate of the Institute for ever. The Vicar General and Father Bernard had some conversation on the best course to be adopted for a fair issue of the commission. They decided to see each of the commissioners, and to arrange to have a preliminary meeting on Monday, in which all the charges should be brought forward, the rules examined, plans laid down, for the critical investigation which was to take place on the following day (Tuesday) at the Convent. They saw the commissioners and all agreed to the preliminary meeting. A note was sent by the Vicar General to the chaplain of the convent, Reverend H. Brown, to attend the preliminary meeting. He came and he said; all listened and made notes, asked questions, examined the book of the rules... Then dissolved to meet tomorrow."

(N.B. The party present at the preliminary meeting, and the investigation at the convent, are bound to an honourable secrecy.)

"When Monday's proceedings were over, the Vicar General asked Father Bernard to be present with the three commissioners on the following day, at the convent, as he said, to explain certain points in our religious life... Father Bernard declined unless he had the Vicar General's authority in writing. The Vicar General therefore sat down and wrote a letter for Father Bernard, who was sitting by his side.

The commissioners were at the convent at the appointed hour of 11.00 AM. Father Bernard was in the reception room to receive them, and of course took his seat at the table with them, but the commissioners politely hinted that he must retire. He produced the Vicar General's letter, which struck them dumb. They expressed a doubt whether the Sisters would like him to be present at their examination."

"The Reverend Mother then spoke and said that it was the wish of the Sisters that Father Bernard should be in the room when they came before the commissioners. There and then the investigation commenced. It ended at 2.00 PM. The commissioners departed to make their report to the Bishop &..."

"Wednesday - Father Bernard had some trouble on this morning. The sister novices who were all along kept in the dark, were in great alarm about what they had seen on the preceding day. They could not understand what three priests could be doing there for so long a time, nor what they were calling in the professed Sisters for one by one, but what puzzled them most was to know why Father Bernard interrupted the retreat. Some said he was not well, others thought he was lazy; but the general opinion was that they (the poor novices) were about to be sent home, or where they liked to go. They went one by one to the Reverend Mother to express their troubles and apprehensions. The Reverend Mother listened to them as long as she could, but at last losing patience she ran to Father Bernard with tears in her eyes and words in her mouth. She said she really could not stand it any longer. She did not care what the commissioners were doing with the Sisters, professed, or novices. They might dissolve them if they liked... Father Bernard asked her to wait patiently till he returned from Manchester, where he was going at noon to see the Bishop who was to give the decision."

"Father Bernard arrived in time to meet the Bishop as he returned home from the Chapter, where the case had been discussed. As soon as he saw Father Bernard, he exclaimed "Well Father Bernard, I have got good news for you. The Canons are satisfied with the investigation. The Institute is to continue, and more than that, the Canons will in future be in favour of it. The only thing objected to is the Sisters keeping a boarding school. The Canons are under impression that it is not in accordance with their rules.

The good Prelate (Dr Turner) continued to speak about the Sisters with Father Bernard for some time, and ended by telling him to profess the four novices at the end of the retreat, and on his (Father Bernard's) return to the convent, to announce to the Sisters the upshot of the investigation, and in thanksgiving to sing the "Te Deum" and give the solemn benediction with the Blessed Sacrament.

All this, Father Bernard did it, to the great joy and consolation of the poor sisters, who were glad to hear that they were out of their difficulties. He then continued the retreat, at the end of which he received the profession of the four novices. The retreat ended in the usual form, with the Papal Blessing. Father Bernard returned home, on Monday July the 12th. Few days after the return of Father Bernard to Broadway, the Reverend Mother Mary Joseph of Jesus, Prout, wrote to Father Salvian.

Dear Father Salvian,

"I suppose, Father Bernard, told you our retreat had neither beginning nor end, but still he tried to put a nice top to it, and finished it off with mastery hand. What do you think he was doing the whole fortnight? Well, I will tell you. His satanic majesty held a Levee, and don't think he invited Father Bernard, but he must have entered by mistake, or they would have kicked him out. Father Bernard's good angel, or it might be Saint Joseph, or our Blessed Lady, and I don't suppose the

Divine Infant was far behind, inspired Father Bernard and gave him an extraordinary gift of sight, for it was as if he saw with a glance his satanic court assembled, and knew the purpose of their meeting. I must speak more plainly." "All the wise heads of Manchester had come to the conclusion that the Sisters of the Holy Family had existed long enough, and that they would scatter us to the winds as we were of no use to anyone. I could not tell you, nor do I think Father Bernard could tell, how he discovered it, but discover it he did, and instead of these wiseacres annihilating us, they have been the means of confirming, and now we are as firm as any other order in the church. Perhaps you will say "and what is all this to me"? I answer nothing, but I think you feel an interest in us, and this I am sure would give you pleasure to hear, how our enemies were defeated. Another reason I have for telling you is that you may know the good Father Bernard has done, and also to ask you to help us to thank our Divine Dear God for sending him to us in our hour of trial. He has done what no other could have done, not even Father Gaudentius; he would not have been able to have fought, if I may so use the term, with the Manchester priests, as Father Bernard has done for us. Do not for a moment think we wish to throw the least slight on dear Father Gaudentius, no. He is our dear Father and founder, and forever will be. But next to him we must rank good Father Bernard. Our little bark was tossing amidst the waves, and everyone threatening its destruction, when our dear Lord sent us a pilot in good Father Bernard, who steered us safe between the rocks, and landed us safe and in triumph. I must repeat again, we can never be sufficiently grateful to almighty God, and good Father Bernard, for this last blessing. Begging your prayers and blessing, I remain dear Father Salvian, yours sincerely in Jesus Christ, Mary Joseph of Jesus. From this time forward the Sisters began to progress, and increase wonderfully well. We shall have occasion to speak again of the Sisters of the Passion, in its proper place.

- July 4 Retreat at Saint John Baptist, Rochdale, Lancashire, by Father Aloysius. Ended 18 July. No less than 450 persons, young and old, were confirmed by the Bishop.
- July 25 The honourable and Right Reverend Monsignor Talbot, Pope's Chamberlain, Lord and Lady Campden, and their daughter the honourable Blanche Noel, Canon Morris (who afterwards became a Jesuit) paid a visit to the Passionists monastery at Broadway. The party returned to Campden House, towards evening, but Canon Morris remained in the retreat, and in the evening began of course of lectures in the church, which he continued for several Sunday evenings. Great many people, Catholic and Protestants, attended regularly.
- July 25 The visit to Broadway of Monsignor Talbot, without our knowing it turned out most beneficial to our Province. We have said above, page 277.... that in consequence of some misrepresentations made against us to the higher superiors, we had great deal of trials and humiliation; but by the defence which Father Eugene made at the General Chapter, we were cleared of every blame, and now we were going on very nicely in every Retreat of the Province, and the time seemed to be arrived when this Anglo-Hibernian Province would in reality (as our Father General had expressed himself) "the most flourishing of the Congregation". With all that they're were still existing some prejudices in our disfavour in the mind of the ecclesiastical authorities in Rome, which could not so easily and

entirely be removed. In the first instance, the accusations were presented by one of our own, and only to our higher superiors; but the other accusations were sent to Rome by those who had left the Congregation.

Rome (as everyone knows it) is very careful in accepting unfavourable reports as true, but once accepted (especially if made through the instrumentality of Bishops) it is very difficult to have them removed. At any rate, being conscious of our innocence, we had left the matter in the hands of God, that sooner or later the truth would be found out.

Monsignor Talbot, one of our real friends, came to England, and as we have said above paid a visit to our monastery. Whether he had been commissioned by the Pope, Pio Nono, or by Cardinal Barnabi, who was Prefect of Propaganda, to visit our retreat, and see with his own eyes whether it was true that our rooms were carpeted with Brussels, or Kidderminster fine carpets, and our beds decorated with rich curtains, and see the richly carved tables and chairs, and spy our feet, whether they were enclosed with Wallington's fine boots and silk stockings &.... I say that I cannot tell whether the Right Reverend Monsignor had been commissioned to look at such things, but the fact is that he on this very day, 25 July, 1858, dropped into our retreat of Saint Saviour, Broadway, Worcestershire, accompanied by Lord and Lady Campden, and other ladies and gentlemen mentioned above.

After the usual compliments and thanks on our part for the great honour conferred on us by the noble party, Monsignor Talbot having withdrawn himself from the distinguished party, took Father Bernard and Father Salvian apart and asked them to let him see the monastery and community. The two Fathers most willingly complied with his wishes (indeed we ourselves were most anxious that he should see with his own eyes what we had and what we were) and accompanied him through the retreat, and showed him every room and every hole of the house, and every member of the community. He saw no carpets anywhere, except in the sanctuary of the church, and in the only secular room, which latter cost us the fine sum of "seventeen shillings"! and another in the parlour, made of the best "cocoa-matting"! He must have been wonderfully surprised to see our cells, only furnished with the usual straw beds, with a poor cover on it, two uncarved wooden chairs, and a small table, just as he had probably seen in our retreats in Italy. No carpet, no curtains, no soft cushions! He must have wondered also at the sight of our poor bare feet, only sandaled, and no Wellington boots, &....

Before leaving the retreat, in which he had spent two long hours in examining everything, even the food which was being prepared for the supper in the kitchen, he gave us a broad "hint" about the principal object of his visit. He said that on his return to Rome he would be able, as an eye witness, to remove some remaining prejudices which "they" (meaning perhaps the Roman court) still had against us, in Rome.

Monsignor Talbot had already paid a visit at our house, the Hyde, London, in a similar way, and I need not say that there he had found the same poverty, if not more; the same furniture in every cell and other places, and the religious were carrying on the holy observance, just the same as it is done in Italy.

Our good friend did not forget to keep his promise, and his vocal report in Rome had the desired effect, and we were cleared of all the accusations and misrepresentations which had been brought against this Province, by persons as we will suppose "of good will".

July 27 Retreat to the Dominican nuns at Cabra, Co. Dublin, by Father Vincent. Ended 3 August, vigil of the great patriarch, Saint Dominic.

July Statement about Peasley Cross, near Saint Helen's, Lancashire.

Our secular congregation or parish in Sutton had now very much increased and extended for miles round, and those who were far away from Sutton could not all attend mass, sermons, instructions, especially the children and old people. To put a remedy to this our Fathers built two large schools, one for boys and the other for girls, at Peasley Cross, and another at Burton Wood, about three miles from Sutton. The schools in Peasley Cross were opened in 1857, intending to use one of the schools as chapel on Sundays, to have one mass said in it for children and old people, who could not walk to Sutton.

When the schools were opened the Bishop objected to have Mass said in it, for the reason as his Lordship said, that the government having granted part of the money for the said building, would not approve having divine service performed there. Being so disappointed in this respect (the Bishop being quite right) there was no other alternative for us but to build a chapel somewhere near the schools, or to leave the people as they were before. The very idea of leaving the poor people, but especially the children, without mass on Sundays and days of obligation could not be entertained. Father Bernardine therefore who was the Rector of the retreat and Superior of the parish, who had the responsibility of the schools under his charge, spoke to the Bishop on the matter, and his Lordship appeared to be of the same opinion with Father Bernardine, that a chapel should be erected in the district for that purpose.

Father Bernardine taking the opinion of the Bishop as a positive permission, arranged everything for carrying on the work. When the foundation of the intended building had already been dug, and the walls were above the ground, a letter came from the Reverend Thomas Cookson, Vicar General, commanding the building to be stopped immediately. Father Bernardine not wishing to cause any unpleasantness between us and the ecclesiastical superiors, did for some time stop the building, but as he could not obtain permission to proceed with the building under the name of a "Chapel" he gave orders to go on in the work under the name of "a lecture room". Someone might be scandalised at Father Bernardine's acting against the order of ecclesiastical authority, but if we take into consideration that the contract with the builder had been signed, that the materials for the said building were already on the ground, and that the work had already begun and the foundation was above the ground, there was no alternative for Father Bernardine, but to go on in the building under any pretext, or to lose five or £600.

For the better understanding of the case, we shall give hear the statement which Father Bernard in himself sent to the Bishop, after the open court lecture room close called and been completed, and the reader will see had Father Bernard Ingham had acted just leave and honourably. Father Bernard in rights to the Bishop as follows.

My Lord.

"I beg you to submit to your Lordship the following statement regarding that portion of our district called Peasley Cross. In 1850 the Passionist Fathers, by permission of the late Bishop of Liverpool, the Right Reverend George Brown,

established themselves in Sutton, and it was the expressed will of his Lordship that they should undertake what he called "Parochial duties". Accordingly a district was assigned to them, in which was included Peasley Cross."

"In the course of time the few Catholics that were then at Peasley Cross began to increase, and the Passionist Fathers made every effort to provide them with every means calculated to promote their spiritual good."

"The first thing which they thought most necessary and of which the Catholics themselves felt the want, was to provide them with schools for the education of their children. After great many efforts, and good deal of anxiety, the schools were built in 1857."

"It was about this time that your Lordship appointed the Very Reverend George Fisher, to fix more correctly the boundaries of the parishes, and Peasley Cross was again placed under the care of the Passionist Fathers."

"The following is a copy of the note which the Very Reverend George Fisher wrote to me on the occasion:

---- Boundary Line of the Parish attached to Sutton Monastery, in the care of the Passionist Fathers.

1. From Parrflatt crossing the branch railway at Broadback in and direct line to Ascroft Bridge. Thence in a similar line to Saint Helen's old railway station, Ravenhead, Copper's Works, the Tan Yard in Burgess Lane.
2. Marshall Cross, Gorney Lane, Burtonwood Chapel, to Sankey Canal, at Newton Brook, West side of Sankey Canal to Collins Green, by Broadlane, to Parr Flatt.

Signed. George Fisher.

"From the opening of the schools at Peasley Cross up to the present time, one of the Fathers has always been appointed by the Superior of the monastery to look after the Catholic population of that portion of our district, and by means of instructions in the school room, many happy results have been gained. Catholics had been instructed in their religion, and especially the children. Many Protestants have embraced our faith and many others had become so well disposed as to make us entertain every hope of their conversion."

"In 1858 we thought of being able to do still greater good amongst the Catholic population of Peasley Cross, if we were allowed to have Mass said in the school room, for we could not help seeing that very few indeed in proportion to the population attended mass on Sundays, and the excuse they made was the distance to Sutton, and also a great poverty. Consequently I made an application to your Lordship for permission to have mass in the school room. To my application I received the following letter from your Lordship, which I will copy "ad litteram"

Aberdoory, N. Wales
July 10th, 1858.

My dear Father Bernardine,

"I have only one objection to the sanctioning of mass in the school room at Peasley Cross, under the circumstances mentioned in your letter. You are aware, that it is against the law for religious services to be held in schools built with government money, in order no doubt to prevent the erection by dissenters of conventicles under the name of schools; yet this law has been, and is transgressed in several instances, and the government will take no note of the transgression of their own accord, but in no instance have they sanctioned. Where done, it is

supposed to be done both without their consent, and without their official knowledge."

"They keep themselves free from lending any sanction to the practise, so that in case attention be called to it, they can at once disclaim it."

"Now considering the attempts of the Parsons to prevent the erection of the schools at Peasley Cross, considering his misrepresentations, and his efforts to enlist bigots on his side, do you not think that he would at once seize on the transgression of the minutes of the council on education, if mass were allowed, and thus not only prevent is being said in the school at Peasley Cross, but be the means of the issuing of another and more stringent minute, prohibiting in all other schools, a prohibition which in many instances would be attended with the greatest consequences! This is my own impression: does not yours coincide with it in the face of this bigots previous attempts at mischief?"

Commending myself to the prayers &...

Bishop Alexander Goss.

"The objection of your Lordship appeared to me a serious one, considering the circumstances of the time, and I coincided at once with your Lordship's impression, and gave up at once the idea of having mass in the school room."

"About the same time, through the kindness of a Protestant gentleman, we got a small piece of land adjoining the school, and thought to build on that a small chapel for the convenience of the Catholic population of that locality. If I remember right, I mentioned the subject to your Lordship, and as far as I can remember, your Lordship not only did not oppose it, but rather approved of it, though I got no written approval. Being under this impression, we started the building of a new chapel, and we had already dug the foundation, when I received the following letter from the Vicar General, dated May the 12th, 1860."

My dear Father Bernardine.

"Father Ullathorne has informed me that you are projecting a new church near to Saint Helen's, which will be very near the church which is being erected by him. If you have not the Bishops written approval of the project, spoken of by Father Ullathorne, I request you to be so good as to stop all proceedings in the matter till the Bishop's return, when you can refer the matter to him. I remain Thomas Cookson."

"I answered this letter, by stating that I never projected to build a new "Church" near Saint Helen's and that I only intended to build a small "Chapel" for the more convenience of the Catholics of Peasley Cross that I had spoken to your Lordship about it, and that as your Lordship was then on the Continent, I would stop further proceedings and wait for your return to England, when I would refer the matter to your Lordship."

"So I did, and sent a statement to your Lordship. The answer which I received to my statement by the Vicar General was against the erection of a new "Church" at Peasley Cross. This decision put a stop to all further proceedings, but one of the Fathers continued still to give instructions to the people in the school room, where the attendance kept up increasing more and more until we thought necessary to provide a larger place for the accommodation of the people. We got a piece of land near Peasley Cross Station, and had built on it a large room, 72 ft. by 32."

"The reasons we had for building this room were not only to accommodate more people for receiving instructions, but also on account of the hope which we entertained of getting permission to have Mass said in it. We knew that the only objection your Lordship had for her "sanctioning" mass in the school room was the danger of exciting the bigots of Peasley cross to remonstrate to the privy council on education, and so be the occasion of some new minute, forbidding more strictly religious services in schools built with government money. We have avoided this danger by having built the present room, which is not only separated from the schools, but is quite in a different place."

"We cannot see, my lord, what other reasonable objection could now be raised for sanctioning mass at Peasley Cross. It cannot be the number of Catholics, because there are 654 of them, according the census which we had just taken. Of these 344 are children under the age of thirteen, and all of the poorest class. It cannot be the distance between the above mentioned room and Saint Helen's new church, because the distance between the two places is not so small as it has been represented. If your Lordship will just give a glance to the map, which I have enclosed, will see at once that there is a great distance between the two places, a distance which cannot be walked in ten minutes (as Father Ullathorne has represented) but which it would take twice as much and even more. There is a distance between our new room and Saint Helen's new church of 2,025 yd, which gives a good deal more than a mile."

"Besides all the Catholics that are at Peasley Cross live quite close to our new room, and "Alma Street" which is the furthest from it is only 750 yd, whilst if we take the distance from the boundary line to the new church, there are 1,100 yd. But if your Lordship would just look at the map, will see at once the distance as well as the number of Catholics that live on each street in Peasley Cross."

"As we intend to open a Sunday school at Peasley Cross, we could not do so unless we have permission to have mass, and least for the children. I have stated above that there are at Peasley Cross 344 children under the age of thirteen, and scarcely a couple of dozen come to hear Mass and to the catechism on Sunday. The distance to Sutton, and their poverty, prevents them from coming to Sutton. By having mass near their home, this evil could be removed and a great deal of good would be effected especially amongst the children."

"We hope, my Lord, that the statement which herein we submit to your Lordship will be found quite correct. We have no other reason for asking your Lordship to sanction mass at Peasley Cross, but the good which with the help of God we might do amongst the Catholics of that locality. We do not want to interfere with other districts, nor we ever had the idea of doing so. What we have done in Peasley Cross we have done it merely for the good of that people committed to our charge."

"And now that the room is already built, it would be a great pity to deprive those poor Catholics of the benefit of mass, for we can assure your Lordship, that the Catholics of Peasley Cross on account of their poor condition will never go to Saint Helen's new church, nor come to Sutton, and so many poor souls that could be reclaimed from the state of sin would still remain in it. Hoping then that your Lordship will grant our petition, and asking your Lordship's blessing, I remain my Lord

Your devout and humble servant
Bernardine Passionist."

To this statement the Bishop answered the following letter dated from Saint Edwards College, Everton, Liverpool, 10 February, 1862.

My dear Father Bernardine,

On the subject of mass at Peasley Cross, I hope to be able to give you an answer as soon as I have been able to examine the subject in all its bearings. First, in whose name does the land stand on which the lecture room has been erected? Second do they hold it absolutely, or on trust; and if in trust what are the terms? Third from what fund was it built?

A reference to the Second Provincial Synod Cap VIII. Nos. IV,V,VII will show why I make the inquiry.

Father Bernardine answered as follows.

My Lord

In answer to the inquiry of your Lordship about the lecture room erected at Peasley Cross, I beg to state first, that the land on which the lecture room has been erected on the names of three members of our Order, in the same way as we hold other houses, both in England and Ireland.

Secondly that it is held "absolutely", that is to say, that the three members are trustees, but with these terms that at their death other members will be appointed, chosen by the superiors, and in case any of them leaving the order they are obliged under an oath to name other trustee, chosen by the superiors.

Thirdly. It is built partly by subscriptions and collections, but especially by the kind assistance of one of our benefactors, who has taken a great interest for that part of our district. I beg also to mention that the land is free hold, and no obligations of any sort are attached to it.

His Lordship was not as yet satisfied, and wrote again the following February the 12th, 1862, as follows.

"You would see from the passages I referred to the Second Provincial synod, that a clear understanding should be come to between the Bishop and a religious body before a place is built or opened as a church. Now in the event of leaving Sutton, "Quod Deus avertat", would you be prepared to surrender without compensation of any kind to the body, the lecture room or quasi chapel in suitable repairs with its furniture as then standing?"

"If licenced as a chapel for mass, would you wish to apply the building to any other purpose?"

"Are you aware that religious are illegal in England, and that therefore as such you cannot hold property....."

This short but rather sharp letter elicited a corresponding answer, in date of 15 February, thus:

"In answering your Lordship's letter, dated the 12th instant, I beg to begin with the last question. I am fully aware that we are illegal in England as a religious body, but quite legal as a society, or partnership of gentlemen. Hence we do not hold the possession of our properties as a religious body or society, but as civil partners. Our temporal affairs have been transacted, both in England and Ireland, by the best lawyers in the kingdom. I feel confident that there is no difficulty or danger on this point."

"The other question which regards the eventuality of our leaving Sutton, quod Deus avertat, I beg to give the following reply: in the event of our leaving Sutton spontaneously and of our own accord, and likewise in the event of our being

legally and reasonably sent away by the ecclesiastical authority, we will leave the lecture room, or quasi chapel, at Peasley Cross as then standing, together with any revenues or endowments which it may happen to have, as well as all its liabilities, if there should be any, and the necessary furniture for saying mass, and for administering the sacraments. And moreover we will surrender all our own claims upon the said chapel, or property, into the hands of the Bishop of the diocese." "The other question, viz. "If licenced as a chapel for mass would you wish to apply the building to any other purpose?" To this I answer that if the place is licenced as a chapel for mass, the building will be used for no other purpose, but strictly religious ones. I remain my Lord

Bernardine Passionist.

After this long correspondence permission was given by the Bishop to have Mass said in the new lecture room, which after time came to be called "Saint Joseph's chapel". Suffice to say that as soon as mass began to be said there, the people began to come in great number, and a wonderful change was effected for the better amongst the Catholics in general, and the poor children in particular. When we come to give the historical account of facts of the year 1867, we shall have occasion to speak at length about Peasley Cross again, and we do so to show our reader the many unpleasant difficulties which our poor fathers had to encounter in their noble work "in doing good for the salvation of souls". See volume two, page 202. "Proposed church at Peasley Cross."

- August 4 Clothing of Confrater John Baptist of the Sacred Heart of Jesus, Woolaughan. In due time made his profession, and was ordained priest on 7 August 1864. After his ordination Father John Baptist became over zealous about directing souls to the highest degree of sanctity; but at last became affected by a religious madness, and we were obliged to send him to the mad house, near Tournay in Belgium. On 23 March 1887, he was transferred to Belmont Park, near Waterford. The writer saw Father John Baptist at Belmont Park, on 30 November, 1887, and found him quite happy and sensible on everything, except on his weak point of spirituality. Poor Father John was indeed a very good religious, and is loved by all, and we all have the greatest compassion for his misfortune which he bears so patiently.
- August 4 Retreat at the convent of the Sacred Heart, Armagh, by Father Vincent. Ended 30 August.
- August 16 Retreat to the Poor Clares, at Newry, Co. Down, by Father Vincent. Ended 26 August.
- August 31 Retreat to the Presentation Nuns, in Galway, Ireland, by Father Vincent. Ended September 8th.
- September 12 Retreat to the students at All Hallows College, near Dublin, by Father Vincent. Ended 19 September
- September 27 Father Bernard, Rector of Saint Saviour's, Broadway, and Father Master of novices, paid a visit of respect to his Eminence Cardinal Wiseman, Dr Clifford, Bishop of Clifton, and Dr Grant, Rector of the Scotch College, in Rome. All these gentleman were the guests of Lord Campden, at Campden House, near Broadway.

- September 28 Clothing of Confrater Pius of the Holy Ghost, Devine. In due time he made his profession, and on 27 October 1861 he was ordained priest by Dr Morris in our church of Saint Joseph, Highgate. Ever since his ordination Father Pius has been, and is still, holding the office of lector of Theology, except the three years that he was Rector of Saint Paul's, Mount Argus.
 Father Pius has translated into English "The Guide of Sacred Eloquence" by Venerable Strambi. Has written the life of Father Ignatius Spencer, the life of Saint Paul of the Cross, the "Eutropia", the "Auxilium Praedicatorum", all of them have been printed. He translated "Il Manuele Sacro del B. Leonardo da Porto Maurizio" whilst he was a novice. This has not been printed. He has at present three or four volumes on the Holy Scriptures in writing, and I hope sooner or later will be sent to the printer. At present Father Pius as in this retreat of Saint Paul, Mount Argus, December, 1887.
- September 29 On this day we took legal possession of the new house at Highgate Hill, London, N., which goes by the name of Saint Joseph's Retreat.
- September 29 The settling of our late retreat at the Hyde, Edgeware Road, London, as we have already stated, was in conformity with the last intention of our saintly Father Dominic of the Mother of God, who before he died had found many inconveniences besetting our position at Poplar House, and having determined on quitting it, had fixed on the Hyde as the place to remove to. This village being the only spot in the extensive missionary district which had been allotted to us, in which there was any considerable number of Catholics.
 During the time of our residence there, while the religious were doing so much as was done to establish themselves solidly and permanently, several of them from time to time found fault with the situation, as being too far from London, and too isolated; and this complaint was continually repeated by many of our own friends, both of the clergy and laity, among whom latterly was his Eminence Cardinal Wiseman himself.
 Any attempts however which were made to find another position had failed, and the idea appeared to be again abandoned till this year when it has been happily realised.
 The new Provincial, Father Ignatius of the Infant Jesus Paoli, came into this country with a determination already formed to accomplish this object. He had in fact before leaving Rome, received express injunctions to this effect from the General, who from reports made to him from various quarters, had resolved that the step was necessary, and accordingly the first time that he had the opportunity of conversing with Cardinal Wiseman, he expressed his wishes to his Eminence, and requested his assistance, which was kindly promised.
 He thought it prudent however not to declare his intention unreservedly to all, till there should appear a prospect of something to be done. To engage the prayers of as many holy souls as possible for a blessing on his endeavours, and he asked prayers in person from great numbers in Ireland, where he spent a great part of the autumn and winter. In the spring Father Provincial returned to England on purpose, to see about the accomplishment of his design.
 On 30 April, 1858, he reached Saint Joseph's Retreat at the Hyde, and on the next day, May the first, he went with Father Raphael to look at a piece of ground that was to be sold near Kilburn railway station. It seemed well suited to our purpose

for several reasons, but as Mr Tucker, the solicitor in London had been already spoken to on the subject of finding a place for us by Father Vincent more than two years ago, and had lately informed our Brother Thomas of a place on sale at Highgate, as well as several other pieces of ground in other places, he determined on speaking to him before taking further steps.

Accordingly on Monday, 3 May, Father Provincial, Father Eugene and Brother Thomas went to call on Mr Tucker. He told them that the ground at Kilburn, being close to the railway station would be far too expensive, but he showed them plans and gave descriptions of several other places on sale, none of which however satisfied the Provincial. Lastly he showed them the plan of the property at Highgate, which we now possess.

Mr Tucker made several objections to this, being in the impression that we should wish far more extensive grounds and a finer house, more like the place which he had procured for the Jesuits at Windsor; he remarked also in reference to Highgate on the vicinity of the hospital, which is near the lower end of the ground, but the Provincial was at once convinced that this was the very place for us, and without more delay he (Father Provincial) and Brother Thomas having first disguised themselves at Mr Martin's (Argyle Street) went to look at it. They did not venture to enter the premises for fear of its being guessed what they were, and the usual prejudices against Catholics purchasers being excited; however they looked round the place on every side, and were perfectly satisfied with it.

On 5 May, Brother Thomas disguised himself again, and went with Mr Tucker to look at the inside, and on his report Father Eugene also disguised himself, in the clothes of Mr Matthews (a house porter at the Custom house) and with Brother Thomas went to view it through and wrote an exact report to Father Provincial, Ignatius Paoli, who had gone to Sutton. On receiving this, the Father Provincial went to Dublin to confer on the subject with the two Consultors, viz. Father Ignatius Spencer and Father Vincent Grotti, whom he found together at Blanchardstown, giving a mission. He then returned to London, to take measures for obtaining the money requisite for getting possession of the property, that is a fifth part of the money for which it was sold.

It was supposed that a thousand pounds would be wanted for this purpose, and that in a few days. Father Provincial had also to encounter another difficulty, which was to obtain the Cardinal's consent to the move. A letter was written to his Eminence on the subject. In answer to it he strongly opposed our settlement at Highgate as being likely to interfere with the interest of several neighbouring missions.

The Provincial upon this went to speak with him at Leyton, on 15 May, and at first the Cardinal renewed his objections. The cause of his Eminence's objecting to our taking the property at Highgate was only on account that few days before this interview, a consultation on the state of the Diocese had been held with his counsel, especially on the question of founding a mission somewhere about Highgate, and it had been decided that it was not necessary nor advisable. However in the course of the conversation, his Eminence's mind seemed to change: he agreed that Canon O'Neill, Vicar General, should take a view of the situation and make him a report.

This "report" being decidedly favourable to our wishes, the Cardinal by a letter dated 21 May, gave his consent for the purchase, but left it to the Archbishop Coadjutor, Dr Errington, to arrange with the Provincial, the conditions under which we should be allowed to settle at Highgate.

There was no time to be lost in making these arrangements, as the date fixed for the sale of the property by auction was to take place on the 26th. of the same month of May.

Dr Errington did not dissemble his decided opposition to us, declaring that if it had been left to him, he would by no means "have allowed our establishment in the Archdiocese". He objected to us on several grounds. First our unfitness, as he alleged, to be of any service to the diocese. Second, our having to depend on the alms of the faithful, and the consequent necessity of continual begging. Thirdly, our interference with several other missions by being settled at Highgate.

He insisted moreover on our making an entire sacrifice of whatever might be got from the sale of our property at the Hyde, in favour of the secular mission which would have to be established there. This condition had to be agreed to before he would allow the purchase to proceed, although subsequently the Cardinal took it on himself to allow us one half of what the property was sold for, notwithstanding a long representation to our disadvantage, presented by one of the principal members of the congregation there, in support of the Archbishop's views.

It was only about 8.00 in the evening of 25 May, the day before the auction took place, that Dr Errington, after several long and painful conferences, "reluctantly" gave his consent, and the poor Provincial had to hasten to Mr Tucker's house, where he saw him at 10.00 that night, to give him instructions to effect the sale, which he accordingly did.

During the time that these discussions were going on, and indeed for two or three weeks before, the Provincial had been incessantly engaged in his attempt to raise the money necessary to be paid down immediately on the completion of the sale, which proved not to be £1,000, as above mentioned, but £1,500. He was obliged to spend almost the whole time in London going from one place to another all day. The entire sum was happily raised just in time for him to hand it to Mr Tucker on the evening above named. Mr Tucker of number three, Market Street, Caledonian Road, lent £300. Mr Redding £400. Dr. Copeland of Cheltenham £500 - all these to be repaid in about two years, without interest. Lastly, Mr Maurigi completed the sum on the last day, by a loan of £100 with interest.

Among the smaller sums contributed to make up the amount, we mention Lord Petre, who had often before assisted us generously, and now gave us £25. The cost at which the property was sold in the auction was £4,500, including £50 expenses. As soon as the place was secured, Father Provincial and Brother Alphonsus came to examine the house. This was the first time that any of us had been there without disguise, for if it had been known for whom the purchase was made, no doubt great difficulties would have been raised, and we should probably have been excluded.

They found four ladies in the house, of whom one, Mrs Woodward was 82 years of age. They seemed terrified at learning now for the first time what sort of people were the purchasers, and anxiously asked whether they should be immediately ejected. They were greatly consoled at finding that everything would be done to accommodate them. They remained there till about the beginning of September. It is a consolation to us to record the marks of a kind Providence assisting us through so many difficulties to gain possession of this house and grounds. We will mention some Providential circumstances by which it may be said to have been procured for us previously.

About nine years before, this very place was on the point of being sold by old Woodward, but some night before the day of the sale, Mr Woodward had a

"dream" that the Papists would get it, Which so alarmed the old gentleman that he would not hear anything more about the sale.

Again, about six or seven years before this time, the governors of the hospital at the foot of the ground of this property, were desirous of buying it, and would have given £6,000, but the owners would not sell it for fear perhaps that some Papist or other might purchase it from the hospital's governors.

On the 29th September of this year, Father Provincial came with Brother Thomas and Brother Alphonsus to take possession of the house. On that evening the house was blessed, and on the following morning Mass was said on an altar prepared in haste in one of the low-level rooms.

Great alterations had been made in the interior of the house. These were carried out under the supervision of Brother Alphonsus. What had been the entrance hall, and stairs, was converted into a chapel. Another room which lay conveniently at the end of this, became the choir and sacristy. The former drawing room was fitted for library and recreation room. The old kitchen was turned into a parlour for receiving visitors, and room was made for a kitchen and refectory by excavating the ground under the library and sacristy.

A pleasing picture of Saint Joseph was painted on purpose to be placed over the altar of the temporary chapel. The rooms upstairs were divided with wooden partitions, as to make the house capable of containing eighteen or nineteen religious. The cost of what was done about the house, with the fitting of the chapel, and arranging the garden &..... amounted to about £500.

Here it might be the proper place to state what has been done with regard to the house and mission of the Hyde. The reader must first be informed that besides the conditions above stated, Dr Herrington required us to undertake to serve the mission at the Hyde, till means should come into the hands of his Eminence, Cardinal Wiseman, or his successors, to enable him to support a priest. This was certainly a very hard condition to be put upon us. At any rate Father Raphael bore all the burden of this duty for three years, viz. till summer of 1861, when we were relieved by Reverend Lambert Clifford, who took the mission of Hendon, where he built a chapel &.....

After we had taken possession of Highgate, Father Eugene (the Rector) and the community did not move to the new house for a couple of months, to give time to the work men to finish the necessary alterations. When these were entirely completed, the Rector and community went to Highgate, leaving at the Hyde Father Raphael and Brother Michael. About Christmas however, they also went to Highgate. From this time till 1861, Father Raphael went to the Hyde every Saturday, and returned home on Monday. The wooden chapel had been dismantled as soon as the community had left the Hyde, and Father Raphael, as long as he went there, said Mass on Sundays in the house of Mr Brannen.

October 3 Being this Rosary Sunday, our Fathers for the first time had a beautiful procession round the grounds attached to the Retreat of Saint Saviour, in Broadway, when the whole of the Rosary was recited. A very large congregation of Catholics and Protestants attended the procession, all behaving very respectfully and orderly. After the procession Father Bernard addressed few words in explanation of the Holy Rosary, and its meaning, to the congregation, and praised them for their good behaviour, which indeed was most edifying to him and community, as well as to their Catholic brethren. The service ended with the solemn Benediction with

the Blessed Sacrament. From this day forward the procession on Rosary Sunday is kept up, weather permitting.

- October 10 Mission at Ferns, Co. Wexford, by Father Vincent, Father Ignatius Spencer, Father Bernard, and Father Bernardine. Ended 1 November. During the mission were given 3,700 communions, and the Bishop gave the sacrament of Confirmation to 230 persons.
- October 10 Retreat at Saint Mary's Mount, Walsall, Staffordshire, by Father Aloysius. Ended 31 October.
- October 12 Clothing of Confrater Camillus of the Immaculate Conception, O'Carroll. In due time he made his profession but in a year or two left the Congregation for the stage!
- October 21 Solemn opening of the temporary chapel of Saint Joseph, Highgate.
We have said above, speaking about the new foundation at Highgate, that a temporary chapel had been fitted up inside the house, by the taking away of the flight of stairs at the entrance of the Hall, and by having knocked down the wall of the two parlours, and by so doing accommodation was made for about 150 or 200 persons. Benches for people were provided, as well as the communion rails. When all was completed, Father Provincial sent an invitation to all the Superiors of the Province to attend the opening of the chapel, which had been fixed for this 21st. October.
On that day, before the solemn High mass began, Father Eugene, Rector of the Retreat, solemnly blessed the chapel. After it a procession was started, headed by the processional Cross, thurifer, acolytes..... followed by several of the secular and regular clergy, and the whole community of the retreat. The celebrant was the Very Reverend Father Provincial. Deacon and subdeacon were Father Salvian and Father Raphael, and master of ceremonies, Father Joseph Gasparini. (*Four Italians*)
After the first gospel, his Eminence Cardinal Wiseman delivered a magnificent and eloquent sermon, which kept the congregation in breathless attention, but especially Protestants of whom there was a large number.
The Cardinal was expected to attend the high mass on the prepared throne, but the chapel being small and the congregation very large, he preferred to remain in the sacristy, which was at the back of the altar, and give room in the sanctuary to the numerous clergy.
At 5.00 solemn Vespers were sung, followed by a sermon, preached by their very Reverend Dr Bonus, and all concluded with solemn Benediction of the Blessed Sacrament. The people of Highgate seemed highly pleased in what they saw and heard on this memorable day, and several Protestants owe their conversion to Catholicism by being present in the chapel of Saint Joseph on this very day.
- November 23 Retreat to the young ladies at Saint Catherine's Convent, Armagh, by Father Vincent. Ended 27 November.
- December 5 Public retreat at Kilmore, Co. Wexford, by Father Vincent. Ended 12 December. During it were given 5,000 communions.

- December 27 Retreat to the Presentation Nuns at Galway, Ireland, by Father Vincent. Ended 31 December.
- December 27 Before we close the records of this year, we should give some general informations concerning the work done by our Fathers of the Province. We shall begin with the material work. In Broadway, by contrivance of some trifling alterations, two more rooms were added to the retreat. The whole roof of the house was entirely renewed, and in several places the said roof was overlaid with lead. The sacristy which had been damaged very much by fire, as stated above (30 April) was repaired and greatly improved, by putting up larger sideboards, shelves for holding vestments, and a splendid new stove of the latest improved kind was put up in the kitchen, with a boiler self supplying with water, and several other improvements of this kind.
- During the year were given no less than 3,276 communions in the chapel of Broadway, nearly 300 per month, the number of communicants being only 150. Were received into the church 39 Protestants and several others were under instruction. The sacred ceremonies were carried on with great exactness and precision. The Catholics seemed all to be animated by a true Christian spirit and fervour, so much so that when Dr Ullathorne, the Bishop of the diocese, came to make the visitation, was so pleased of the secular congregation as to utter these remarkable words "The congregation of Broadway is the best jewel of my mitre". The novitiate also this year was most flourishing, and the novices were excellent, nine of them were clothed and five who had been clothed the year before made their profession. During this time our Fathers had also the care of Campden House chapel, doing duties there as in Broadway.
- At Highgate, London, we have seen that besides the purchase of the property, our Fathers had fitted up a very nice chapel, where sermons and instructions were given on Sundays and days of obligation, and confessions were heard at any time of the day, during the whole of the week and Sunday mornings.
- At Blessed Paul's Retreat, Mount Argus, Dublin, our Fathers were constantly attending the confessional as the people were flooding in from far and near to make their confession, as they were used to say "to the Holy Missioners".
- In Dublin we have no responsibility of a parish, but our work is done freely for the benefit of souls, and it is as much as the work done by parish priests and curates. We have great many sick calls, and never refuse to attend. We cannot of course administer the last sacraments without special permission from the Archbishop, or Vicar General, but after having heard the confession of the poor sick we leave the required certificate to be sent to the parish priest or curate.
- Besides confessions, which are constantly heard in our chapel every day and at every hour of the day, from 6.00 AM to nine or 10.00 PM, there are preached sermons every Sunday and feasts of obligation, or of special devotion.
- What we have said of Highgate, Broadway, and Dublin, may be said of Saint Anne's, Sutton, where the same things are done, and with the same good will and zeal by our Fathers. It is no wonder then that our Most Reverend Father Peter Paul, General of our Congregation, should have said, when he visited this Province and had seen with his own eyes what we were doing, that "the English, or Anglo-Hibernian Province, was one of the best of the Congregation".